

THE KING'S

GO YE INTO ALL THE WORLD



KEYS



BAPTIZING THEM

PREACH THE GOSPEL

TEACH THEM TO OBSERVE ALL THINGS

TO HIS KINGDOM



Class BX7321

Book KA

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Sincerely
W. H. Kerr

The King's Keys To His Kingdom

CONTAINING A BRIEF LINE OF EVIDENCES OF THE
GLORIOUS KING OF HEAVEN AND EARTH, TO-
GETHER WITH THE ACCOUNT OF THE PREPA-
RATION, INAUGURATION, ADMINISTRATION
AND PURPOSE OF THE KINGDOM OF
GOD UPON THE EARTH, AS GLEANED
FROM THE RECORDS OF THE KING'S
AMBASSADORS AND SUPREME JUDGES

William
By
W. H. Kerr
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no. 1

Dedication

This volume is sincerely and affectionately dedicated to my Lord and Saviour Jesus Christ, who is the object of my faith, the light of my life, the joy of my soul and the goal of my hope; and to whom I am under everlasting gratitude and obligation for all that I am, and all that I have, and all that I can ever hope to be (*1 Cor. 15: 10; 1 Tim. 1: 12; Col. 1: 27*).

General Outline

1. EVIDENCES OF THE KING.
2. PREPARATION FOR THE KINGDOM.
3. THE CONSTITUTION OF THE KINGDOM.
4. THE CORONATION OF THE KING.
5. THE AMBASSADORS OF THE KINGDOM.
6. THE INAUGURATION OF THE KING-
DOM.
7. THE ADMINISTRATION OF THE KING-
DOM.
8. THE INSTITUTIONS OF THE KINGDOM.
9. THE PURPOSE OF THE KINGDOM.

Exegesis of Cover Diagram

Our Lord said: "Go," "Preach," "Baptize," and "Teach them to observe all things," etc. In the diagram you see a method (1) of *going*; (2) a *preaching* scene; (3) a *baptismal* scene, and (4) an *observing* (Lord's death) scene. The four great things ordered by the Lord to be done. The two keys symbolize (1) this great organic law of the King, and (2) its exemplification and execution under the apostolic teaching and practice infallibly guided by the Holy Spirit. For by these two are the divine knowledge of all things essential to the redemption of the world. See Matt. 16: 19; 28: 19, 20; Mark 16: 15, 16; Luke 22: 19, 20; 2 Pet. 1: 1-9.

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Introduction

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, it seemed good to me also, having been instructed in early life by many who were pioneers in the great work of Restoration, and having been a student for more than forty years of the Sacred Oracles, to announce in order some of the testimonies and reasons we have of the "like precious faith," and the most comforting, elevating and inspiring hope ever proclaimed to a perishing world.

The desire to do so is increased by the fact that the present age is prolific in fads, theories and hypotheses in the religious world, almost unparalleled in the history of Christianity, all having their following and all laying claim to the word of God as the source and foundation of their conflicting contentions. Believing that all this confusion and discord among the pro-

fessed friends and followers of the Lord Jesus Christ grows out of a failure to recognize his *authority*, and to *rightly discern* and *divide* the word of God, in its relations to the past, present and future ages and generations of men, the author offers this contribution to the discussion of the great subject, with the hope of being helpful to some honest soul who may be struggling along life's pathway, seeking and searching for an intelligent, comprehensive knowledge of the great scheme of redemption, as authorized by the Christ, and practiced by his divinely chosen, commissioned and qualified ambassadors to all the nations.

The author's close contact with his fellow-men for a number of years, in all the various activities of human pursuits, warrants him in the conviction that there are thousands of noble-hearted men in all the walks of life, especially in the various professions, trades and great business and industrial enterprises of the country, who are drifting down life's stream wholly indifferent to the claims of Christianity and

what it proffers them; all because they have not taken or had the time and opportunity to make the investigation necessary to form a proper conception of the great plan of redemption and the evidences upon which its claims are predicated. He is also aware of the fact that in many schools and educational institutions of the country there are teachers and professors in the employ of the public, instructing the inexperienced youth in theories, fads and "sciences falsely so called," which are diametrically opposed to *facts* and *faith*; all because such instructors apparently have a very crude knowledge of the things that they teach for science, or are lacking in breadth of vision to comprehend the scope and meaning of the Christian system. There are also many religious teachers and preachers whose public utterances indicate the lack of a comprehensive grasp of the rise, progress, inauguration and administration of the Kingdom of God upon the earth. It is with the view of placing in the hands of all such a clear, analytical, logical and Scriptural outline of the King-

dom of the Lord that has also largely influenced him in the preparation of the work.

It was not purposed in the work to attempt a discussion of the broad fields of Christian evidences, because the subject has been fully and thoroughly covered by many able and scholarly men, in the numerous and popular text-books on evidences to which the reader is referred if he desires to exhaustively consider the subject; but it was intended to present only such evidences as were deemed necessary and adequate for the present volume, and they of such nature, variety and character as to be verified by every one, and all-sufficient to carry conviction to the heart and mind of the honest seeker after the truth. In the preparation and presentation of the subject-matter, the author has endeavored to keep in mind the condition and needs of that great army of men and women who are engaged in doing the world's work, and, because of that fact, have neither the time nor opportunity to consider the subject in all its

fullness. Hence, should it appear to the critical reader that the great subjects discussed have been very briefly considered, it has been *purposely* done, with the desire to present the scheme of redemption *multum in parvo*. Brevity, simplicity and, above all, the *truth* as revealed in the Divine Word, has been sought.

Moreover, should one think that unusual stress or emphasis is placed upon what is generally called the great commission of the Lord and the teaching and practice of his inspired ambassadors, it has also been *purposely* done, in order to make the work what its title purports; namely, "*THE KING'S KEYS TO HIS KINGDOM.*" Because this great organic law of the King that he gave to his ambassadors for all nations, and its interpretation and exemplification in their teaching and practice, *infallibly guided by the Holy Spirit, constitute the power of God*, for by them is not only divine knowledge (and knowledge is power) of the conditions of remission of sins and acceptance in the kingdom, but also the knowledge of

all that is necessary to an abundant entrance into the everlasting Kingdom of God.

Trusting that an intelligent and discerning public will discern sufficient truth to overbalance the errors and imperfections of the work, the author sends this volume forth with the desire and prayer that it may be helpful to those who amid the confusion of the times are seeking and searching for the old paths, and desire an intelligent and comprehensive knowledge of God's great plan of human redemption that he has so graciously provided for all the world.

Sincerely,

THE AUTHOR.

Crawfordsville, Indiana, March 1, 1914.

CHAPTER I.

INTERNAL EVIDENCES.

Fundamental and paramount to everything else pertaining to an intelligent knowledge of the divine remedial scheme is a strong conviction or faith in the divine Sonship of the Lord Jesus Christ, and the inspiration of the Divine Word. This once accepted—doubt and unbelief removed—the foundation and way is prepared by which every problem that may confront the honest seeker after truth, may be easily and readily solved. These two great propositions—the divinity of the Lord Jesus and the inspiration of the Sacred Word—are so related and correlated, so woven and interwoven together, so dependent and interdependent, that they stand or fall together. The evidence that supports the one attests the other; to doubt or disbelieve the one is to doubt and discredit the other; the acceptance

and belief of one as true, is the acceptance and belief of the other, for they are, in their relation to man, inseparable.

It should be borne in mind that no one is required to believe without evidence; the Lord Jesus never asked or required that men believe on him without sufficient and adequate testimony. But it is asked and demanded that men receive, and *honestly* consider, and *weigh well the evidences* and testimonies that have been graciously presented to them; and when this is done it is almost certain that there can be but one result.

No fact in all the wide range of the world's history, the proof of which rests upon testimony for its support, is so susceptible of *demonstration* as the fact THAT JESUS OF NAZARETH IS THE CHRIST, THE SON OF THE LIVING GOD. The evidences are of such nature, variety and volume that they practically amount to a demonstration of the proposition; and while many are seeking for signs or something supernatural, it would be well to consider that

“a wicked and adulterous generation seeketh for signs,” and that the Saviour said, “Blessed are they who have not seen, and yet believe,” and all should remember that *“we have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn [of faith], and the day star [Christ] arise in your hearts”* (2 Pet. 1: 19).

There are three classes of evidences to which attention is now directed. They are, first, THE INTERNAL; second, THE EXTERNAL; the third, MONUMENTAL, which are sufficient for the present purpose and which will here be briefly considered in their order.

The internal evidences are those found upon the *pages* of the Sacred Word itself. We have in the New Testament four biographical sketches of our Lord—namely, Matthew, Mark, Luke and John—and the design of one was the design of all. Therefore the apostle John, in the conclusion of his narrative of the Saviour’s life and works, says: “AND MANY

OTHER SIGNS TRULY DID JESUS IN THE PRESENCE OF HIS DISCIPLES, WHICH ARE NOT WRITTEN IN THIS BOOK: BUT THESE ARE WRITTEN, THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME" (John 20: 30, 31). In order to appreciate the significance of the above declaration, attention is directed to the things "written;" *i. e.*, to the INTERNAL EVIDENCES—the evidences found on the pages of these sacred records. On these pages are recorded the simplest, the greatest and the most sublime story to be found in all the history and records of mankind. It must be—and it will be—conceded by every sane person, that here is described a character and a personality at once unique and without an equal among all the sons of men. A character and personality so perfect, so complete, so well poised, so symmetrical, so brilliant that he stands alone, all-radiant as the

noonday sun in a cloudless sky. One who in every condition, situation or surrounding, whatever it was, or wherever it was, always said and did exactly the right thing, at the right time and in the right way. *One, whether in youth or in manhood; in the city or in the country; in the day or in the night; in darkness or in light; in teaching or in temptation; in reading or in pleading; in preaching or in prayer; in the fields or in the forests; with wild beast or with wild men; with kings or with subjects; with God his Father or with Satan his enemy; with the angry or with the anxious; with the old or with the young; with friends or with enemies; with doctors or with demons; with the sick or with the well; with the sane or the insane; in the storm or in the calm; on the plains or on the hills; on the Sabbath or on the work-day; riding an animal or riding in a boat; with his betrayer or his beloved; as master or as servant; when worshiped or when mocked; the guest of the poor or the guest of the rich; with saints or with sinners; in the house*

of mourning or in the house of mirth; with the multitude or with the mob; in a civil court or a religious court; with the learned or the unlearned; the guest of fishermen by the sea or the guest of the rich in a palace; in the place of justice or in the place of worship; on land or on water; in the valley or on the mountain-top; amid sadness and suffering or gladness and rejoicing; in humiliation or in triumph; in suffering and in dying—the same—always the same, yesterday, today and forever. Never mistaken, never deceived, never confused, never disconcerted, disappointed, discouraged or dismayed. WHERE IN ALL THE HISTORY OF MANKIND CAN ONE BE FOUND THAT IN ANY WAY BEGINS TO APPROACH THIS MATCHLESS, THIS GLORIOUS, INCOMPARABLE CHARACTER OF ALL THE AGES? If this character and personality, placed in all the conditions and situations in the foregoing, was but the creation of constructive imagination, out of, and from what, was it con-

structed? Where did the author get his base, foundation or model for his creation? Why did that one mind reach the limit? Why is his creation the ultimate? Why has not some other imaginative mind taken this creation (if such it be) and produced a greater than Jesus? Why is he not surpassed? Why is he not only the eminent One, but the pre-eminent One? Why is it that the greatest, strongest imaginative mind can not in any way produce anything that even begins to approach it? Why is it that he is universally acknowledged as the one perfect, complete standard of right relations between man and God, and man and man? If any one entertains the notion that it is or was possible for the human mind to forge a character and personality like the MAN OF GALILEE, let him try his powers along that line, and he will soon discover the utter futility of his efforts. *He will readily perceive that the water is deep, and that he can not make any soundings, because he has no line and plummet to fathom its depths.*

HIS PROGRAM.

But this is not all. Christ's program—what he purposed, planned and promised to do in behalf of all mankind—was as wonderful and as marvelous as his glorious character and personality. He announced that he was here to inaugurate a new era, a new spiritual, imperishable kingdom that would be universal, a government of all nations, for all nations, administered by him as King. A government, the very nature and character of which would not only bring to man the largest measure of happiness for this world, but for all eternity. And the means by which he proposed to accomplish this master ideal he announced in the following words: "*And I, if I be lifted up, will draw all men unto me.*" Not by the sword, or money, science or philosophy, but ignoring all the ways of the world for success, he would win all the nations to him and to serve him by his love, service and sacrifice in their behalf. Nearly nineteen centuries have come and

gone since the inauguration of his kingdom upon earth, and while Babylon, Greece and Rome, empires and kingdoms that *were* established by man, have come up and gone down in the onward march of civilization, and political and social evolution, his kingdom remains and is the most potent factor in the world's social, moral and intellectual progress to-day.

The reader is earnestly entreated to honestly consider the magnitude of this *matchless and masterful conception*—an ideal embracing within its scope the union of all the world, all the nations of the earth into one new nation, one universal, imperishable, spiritual empire, under one great Leader and Ruler, and that by means and methods hitherto *unthought* or *undreamed* of by the human mind. Let it be remembered that this unique program is found upon the pages of these wonderful narratives, and constitutes a part of the Internal Evidences as much as the illustrious character and personality found there.

The wonderful claims set forth in the

foregoing facts ought to command the attention of all men who have breadth of vision to reason from cause to effect, and thereby apprehend what these wonderful facts and claims portend.

PSYCHOLOGICAL.

Attention is here directed to another phase of this Internal Evidence, that appeals to man's intuition with such volume and force that it practically amounts to a demonstration of the superhuman origin of the Sacred Record. For the want of a better word, and to express the thought in modern usage, I have called it the "Psychological;" because every thoughtful student of the sacred pages knows by intuition that he is grappling with an intelligence superior to mere ordinary human intelligence. He is *conscious* of the fact that he is wrestling with the product of a mind that is outside of and above and beyond the ordinary human mind. He will *intuitively perceive* and realize how difficult it is for him to *grasp*, hold and comprehend, with his own *un-*

aided mental acumen, the deep and wonderful things he finds in these sacred records.

This line of the Internal Evidences, attesting the divine inspiration of the Sacred Oracles, is so *solid, sure and certain*, and so readily susceptible of actual demonstration by all, that the intelligent, honest, conscientious reader is earnestly urged to *immediately make a test, and thereby verify in his own conscious experience the truth and accuracy of this claim*. This proposition is urged upon all, whether preacher or professor, learned or unlearned, great or small, rich or poor, male or female, employer or employee, and pertains to all the wonders of Divine Revelation to the sons of men, in both the Old and the New Testaments.

But should the reader desire to have pointed out to him specifically certain parts or books of these wonderful records, upon which he may make his demonstration, we would respectfully refer him to the twenty-fourth chapter of Matthew; the book of John's biography of the Lord,

or the third, sixth and seventh chapters of that book; the Roman letter, or the seventh, eighth and ninth chapters of that book; the second and fifteenth chapters of First Corinthians; the Ephesian and Philippian letters; the second chapter of Second Thessalonians; the Book of Hebrews; the Book of Revelation, or the tenth to the twelfth chapters of that book; in the Old Testament, the entire Book of Daniel. In these books and passages alone will be found sufficient and adequate material to enable the honest, intelligent reader to *perceive*, from his own *experience* therewith, the truth of the proposition here claimed.

But it might be assumed that the inability of the human mind to perceive and comprehend the wonderful things of divine wisdom, concealed beneath grand and symbolic expression, is because it was never intended that he should. But this assumption would be an admission of the truth of the proposition; namely, *that the student of these Sacred Records will be conscious of the fact that he is dealing*

with an intelligence or mind that is outside of and beyond the human mind. But is it true that it was never intended that man should be able to apprehend these great and wonderful things? Especially when it is expressly declared that “*all scripture inspired of God is profitable for doctrine [teaching], for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works*” (2 Tim. 3: 16). It is certainly evident that if the inspired Word is for the purpose of accomplishing these things in behalf of the man of God, he must be able to know them, that he may be directed and guided by them to the attainment of those things for which they were given. The question, then, that appears pertinent to the subject is, Are there any conditions, expressed or implied, that must be complied with in order to perceive the meaning of the deep and wonderful things of the Spirit of God? We are informed by the word of God, and also by human experience, that “*the natural man receiveth not the things*

of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). While this reference may mean the uninspired man in contradistinction from the inspired, it is evidently also true with reference to all men who are living after, and for those things that are temporal, material and perishable. James says: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith"* (Jas. 1: 5, 6). And the Saviour said: "*If any man will do his will, he shall know of the teaching"* (John 7: 17).

Hence it will be seen, from the foregoing excerpts, that the conditions upon which divine spiritual knowledge is obtained are: (1) Believing or faith; (2) asking or prayer; (3) doing or obeying the will of God. The things being spiritual, and they being spiritually discerned, it follows that any one who would apprehend the meaning and scope of the deep spiritual things of God must place himself

in affinity with the Spirit; or, in other words, be willing to be taught and led by the Spirit's teaching and thus become spiritually minded, that he may appreciate, admire, love and know the wonderful things of the Spirit of God (Rom. 8: 5-9). Is the reader ready and willing to meet these conditions, and thus place himself in the relation required to perceive a larger vision of the scope and meaning of the great and marvelous words of life?

RECAPITULATION OF THE INTERNAL
EVIDENCES.

1. The incomparable character and personality of Jesus.
2. His matchless conception or program.
3. The psychological.

CHAPTER II.

EXTERNAL EVIDENCES.

The Internal and External Evidences of the inspired Word are so numerous and of such variety, and so correlated and interdependent, that they probably should be considered together. But, for the present purpose, it has been deemed best to consider them separately, because it is only intended in this work to present a few of these testimonies and those that are incontrovertible, and that may be demonstrated to be absolutely true by any honest, conscientious investigator. The first of this class presented here are:

THE HISTORICAL AND TOPOGRAPHICAL.

The history and topography of the Sacred Record constitute one of the strong lines of the *External Evidences*, one that is undeniable and incontrovertible, because it is not only corroborated by

all history, but because it can nearly all be demonstrated to be absolutely true by *observation*. The intelligent and discerning reader does not need to be informed that the historic account of nations or peoples, their laws, institutions, customs, etc., that are purposely given, or incidentally referred to and mentioned by the sacred historians, are corroborated by all ancient and secular history. The Assyrians, Babylonians, Egyptians, Persians, Grecians, Romans and Hebrews; their laws, institutions, customs, and their struggles, their defeats, their victories and their social, religious and political classes and leaders, etc.—when the sacred writers have occasion to speak of these they always speak the truth; their testimony is not only undisputed, but corroborated by all authentic records. But, in addition to this, the account and description of the *countries* and *places* where all these wonderful things transpired, is one of the great factors that must be considered by every honest and fair-minded person. When these sacred writers had

occasion to speak of the things pertaining to this world—to the earth, and especially that part with which they had to do—they always spoke the truth. When they mention the cities of Rome, Ephesus, Athens, Jerusalem, Bethlehem, Nazareth and Damascus, etc., and their location, they without exception speak the truth; these cities, towns and villages are exactly where the sacred writers locate them; even those great and prosperous cities mentioned by them, that have long since disappeared from vision—the antiquarian and the explorer's spade has made them attest the truth of their records. And when they spoke of the mountains of Sinai, Hor, Carmel, Nebo or of Olives; or of the rivers of Egypt, Euphrates or Jordan, or the lakes and seas, plains and valleys, all these are exactly where they locate them; and because of these facts, travelers in these historic countries testify that they have found the sacred historians' descriptions their best guide. Thousands annually who visit these historic countries and places, and behold all these External

Evidences, bear witness to the truth and claim here made. Should the critical reader have any doubts on the question here under consideration, he can soon be conveyed to those countries and places, and with the sacred volume in his hands and beholding with his eyes all these external objects mentioned therein, have every doubt removed.

But it might be said, granting this to be so (which will have to be admitted), what will that have to do with the inspiration of these records? Just this: that in so far as it is possible by *external visible things* to corroborate evidence, the honesty and credibility of the testimony have been established and conceded. If, then, the witness *always tells the truth* when speaking of the things seen—the things visible—that pertain to this world, by what method of *fair, honorable dealing* can he be *discredited* when speaking of the things *invisible and unseen*? If you were a jurymen, and found that a witness in testifying always told the truth when he testified about things that you knew to be true by

your own observation and knowledge, wouldn't that be strong presumptive proof that he told the truth, also, when he bore testimony to things that you did not know? In other words, if the witness always told the *truth* accurately when testifying of things *seen*, is it not more than probable that he also tells the truth when testifying of things *unseen*, and especially when the *witness was never impeached nor discredited by any counter or rebuttal testimony?*

If, then, this External Evidence is, as shown, demonstrably true (which will be admitted); if the witnesses stand unimpeached (and they do), and if there is no counter or rebuttal testimony (and there is none), then let it be clearly understood *that honor requires the acceptance of the testimony as true.* Let the critical reader ask himself these questions: Have these witnesses ever been impeached? If not, can it be done? Has there been produced more powerful counter or rebuttal testimony? If not, can it be done? If these things have not and can not be done, then

let him ask himself again, *What am I going to do with this testimony and the great proposition it supports?*

THE FORECAST OF FUTURE HISTORY.

The forecast of future history or prophecy, and its fulfillment, constitute another class of the *External Evidences* of the inspiration of the Sacred Word, that are so voluminous, and so far-reaching in their results, and can be so readily confirmed by any thoughtful observer of the world's history, that attention is directed to only a few of the more prominent ones of this line of testimonies; recommending to those who may desire to investigate this class of evidences at length that they refer to those authors who have exhaustively discussed this phase of the subject. Those here presented are such as should challenge the attention of men who observe the origin, rise, progress and fall of great movements and events, that have turned the stream of history into other channels and controlled and dominated nations for

years and for centuries. The reader should turn and read and study carefully the twenty-fourth chapter of Matthew and its parallel in the twenty-first chapter of Luke. Here will be found one of the most marvelous forecasts of future events uttered by the Saviour during his personal ministry. He was then teaching by day in the Temple in the city, and retiring to the slope of the Mount of Olives for rest at night. It was on leaving the Temple that his disciples called his attention to its greatness and magnificence, that gave occasion for the wonderful things in those chapters; namely,

1. THE DESTRUCTION OF THE TEMPLE.

2. THE FALL OF JERUSALEM.

3. THE DISPERSION OF THE JEWS.

4. THE TIMES OF THE GENTILES.

Let it be impressed upon the mind that at the time of this wonderful announcement (A. D. 33) the Temple, that was forty-six years in construction, and was

the joy and pride of the Hebrew people, was still standing in all its magnificence and splendor, and that Jerusalem, the Holy City—a Jewish city, the ancient capital of the Hebrews—was possessed and controlled by them. With these things understood, the reader will the more appreciate the significance of the Saviour's language in Luke 21:24. In speaking of the Jews, he said: "*And they will fall by the edge of the sword, and be led captive into all nations; and Jerusalem shall be trodden down of Gentiles, until the times of the Gentiles be fulfilled.*" Nearly nineteen centuries of the world's history has been written since this wonderful prediction, and it might be asked, Do the *facts* of this history and the *observation of the present time* verify and prove the prediction to be true or false? Now let the honest seeker after truth read the awful account of the fall of Jerusalem, the destruction of the Temple, the slaughter of the Jews, and the thousands taken into captivity by the Romans in A. D. 70, as given by Josephus, the Jewish historian, who is

corroborated by all authentic history, then let him look up the history of these wonderful people, their Temple and city, sweeping across all these centuries. Let him see with his own eyes the spot where the magnificent Temple stood; let him discover who is in *possession of the city now*, and who has been during all these centuries. Let him consider the history of these wonderful people during all the ages since, and see them as they are to-day, a distinct people scattered among all the nations of the earth, and let him weigh well the great fact of the Gentiles—all nations—accepting and enjoying that religion, that has come to them through Jewish history, prophecy and sacrifice, while they continue to reject it, and that for more than eighteen centuries "*the times of the Gentiles*" has been and continues to be. Then let him ask himself the question, Isn't it a fact that the history of nineteen centuries, and observation at the present time, relative to these *People*, their *City*, their *Dispersion*, their *Temple* and the *Times of the Gentiles*, attest the

truth of this marvelous utterance of our Lord?

There can not be found in all the annals of human history another prediction (outside of divine revelation) pertaining to a great and historic nation, its worship, its capital, and its future relation to all other nations of the world, that the voice of universal history, observation and experience confirms.

Therefore, while many are running after every new fad that appears, asking for and hoping to see some great sight, miracle or demonstration, attesting the inspiration of the Divine Word, they only need to "*give heed to the more sure word of prophecy*" fulfilled, to open their eyes and behold the son of Abraham scattered among the nations of the earth; his *Temple of worship in ruins* for nearly nineteen centuries; his Holy City and ancient capital possessed and governed by the Gentiles, while *their times are being accomplished*; and he has a miracle—a *demonstration of the truth of inspiration that is undeniable and incontrovertible.*

Therefore this great and wonderful announcement of future events by the Lord Jesus Christ in A. D. 33, that is literally and actually being accomplished before the *eyes of the world to-day*, is an *external demonstration* of his claims, and of his superhuman wisdom and knowledge, and proof of the great proposition: *That he is the Christ, the Son of the living God.*

THE FACT OF THE EXISTENCE OF HIS
CHURCH.

During the personal ministry of the Lord, he came into the vicinity of the coast of Cæsarea Philippi with his disciples, and while there he asked them the two following questions: First, "*Whom do men say that I, the Son of man, am?*" On receiving a direct answer to the question, he said to them: "*But whom say ye that I am?*" And Simon Peter answered and said: "*Thou art the Christ, the Son of the living God.*" The Lord then informed him of the source from which he obtained this information, and added: "And I say also unto thee, that thou art

Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16: 16-18). Attention is directed to this incident in the Saviour's life for the purpose of calling attention to his declaration: "*That upon this rock I will build my church, and the gates of Hades shall not prevail against it.*" While this statement may not be classed as prophetic, yet it involves the thought of a future event, and one that has to do with his wisdom and power. It is certainly a declaration relating to something that at that time was yet in the future, and in that sense it is a prophetic statement.

One thing is evidently true, and that is, that the institution called his church was not in existence at that time.

Prior to the day of Pentecost the word "church" only occurs once in reference to him, and that *one time* is the passage under consideration, while after that day it occurs in the New Testament more than one hundred times, designating as an accomplished fact the institution he said he

would *build*. While this subject will be found discussed at length in a future chapter of this work, to which the reader is referred, the foregoing will be sufficient to establish the fact that he did actually do what he said he would; that he established his church through the apostles whom he had chosen and commissioned for that purpose, is a settled fact of history that is corroborated by all authority and all history, whether Jewish, infidel or Christian. That after the day of Pentecost, in the year of our Lord A. D. 33, churches of Christ were formed in Judea, Samaria and in Asia, and finally throughout the Roman Empire, has not only been admitted by all history, but has never been contravened or controverted by any reliable authority.

This glorious church of the Redeemer, by its friends had grafted into it a portion of Judaism, Paganism and Romanism, and became corrupted from the primitive simplicity it had at its beginning, and its light burned *dimly* until the dawning of the great Reformation of the sixteenth

century, when learning awoke from the slumber of centuries, and the arts and the sciences began to be cultivated vigorously, and the word of God was translated into living languages, and the church began the great work of seeking out the old paths, and a restoration of the primitive gospel of Christ, with its foundation, faith, fruits and life, until to-day the church of Christ is found in all civilized nations, and is the most potent factor in the world's social, moral and intellectual progress, and is making the greatest effort of its history to obey the great command of its founder to evangelize the whole world by the consecration of its energies, talent and means to the accomplishment of this great work. Hence the existence, influence and work of this great organization called the "Church of Christ," in the twentieth century this side of its beginning, is an External Evidence and Demonstration of the Divinity of its Illustrious Founder and proof conclusive that the powers of the unseen never have prevailed, and never will prevail, against it.

RECAPITULATION OF THE EXTERNAL
EVIDENCES.

1. Historical and topographical.
2. Forecast of future history.
3. The fact of the existence of his church.

CHAPTER III.

THE MONUMENTAL EVIDENCES.

All the nations of the world have erected and placed in marble, or metal, the record of great events, and patriotic and philanthropic characters, that have had a part in the formation, perpetuation and progress of civilization. The memorials are an expression of gratitude to benefactors, and for the preservation of great achievements and events, as lessons to the living and coming generations, to inspire them to high ideals in behalf of country and of mankind. But the *memorials* of Christianity are so peculiar and so different from all those established by man, that they should command the attention and investigation of all intelligent persons as to their *origin, observance* and *purpose*, because they not only have to do with great events or facts, but the greatest *facts* of all history. The three great un-

derlying cardinal facts of the scheme of redemption, that are memorialized or symbolized by three unique and singular *monumental institutions*, are:

1. The Death of Christ,
2. The Burial of Christ,
3. The Resurrection of Christ. (See 1 Cor. 15: 1-4.)

The three monumental institutions commemorative of the facts, neither of which are of stone or of bronze, but such as distinguish and differentiate them from all monuments conceived by human wisdom, are the ordinances of

1. The Lord's Supper, memorial of his *death*.
2. Baptism, memorial or emblem of his *burial*.
3. The First Day of the Week, memorial of his *resurrection*.

THE MEMORIAL OF HIS DEATH.

The Lord himself, on the ever-memorable night in which he was betrayed, when assembled with his disciples in an upper chamber in the city of Jerusalem, and fol-

lowing the celebration of the ancient Jewish Passover, took bread and blessed it, and brake, and gave to his disciples, and said: "*This is my body which is given for you,*" and also the cup, saying: "*This cup is the new covenant in my blood, which is shed for you; this do in remembrance of me*" (Luke 22: 19, 20). After his death, burial, resurrection and ascension to the right hand of the throne of the Majesty on high, and immediately following the establishment of his kingdom upon earth, by his divinely chosen, commissioned and qualified ambassadors to all nations, this *memorial* is found to constitute the most prominent and important part of the services in all the public assemblies of his disciples everywhere. Hence the great ambassador to the Gentiles, in his first letter to the church of God in the city of Corinth (see 1 Cor. 11), A. D. 60, discovers to them its *origin, purpose* and *proper observance*. He says: "*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took*

bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It is therefore evident that it originated with the Lord Jesus himself, and while it commemorates the greatest tragedy in the history of the world, it is also a silent but powerful announcement of the grandest event of future ages. "For as oft as you eat this bread and drink this cup of the Lord, you do *show* the Lord's death till he come." It is both restrospective and prospective; the word "*show*" is from a Greek word that means to publish, to declare, to manifest, and for nearly nineteen centuries the followers of the Lord have been not only observing this beautiful, touching memorial of his death, but also indicating their *faith* and

hope of his glorious personal coming again.

And now, any Lord's Day, one can behold this simple though sublime memorial and its observance for the very purpose for which the Lord authorized it, and that, too, by the best and most cultured and intellectual people in all the world. The reader is asked to seriously consider and weigh well the fact of this monumental evidence, as to its *origin, purpose and observance*. A *memorial* that has survived those of stone or of bronze, and has continued amid the rise and fall of kingdoms and empires, and remains to this day celebrated by millions with the tenderest and deepest emotions, inspiring them to service and sacrifice, in behalf of the redemption of the world, from the ignorance, error and crime, and at the same time filling their hearts with joyful anticipations of the coming ages. Where in all the history of man, and of monumental institutions, can anything be found to compare with it, as to its nature and character, and accomplishing, in its operations, such

wholesome results in behalf of mankind? *Where can one be found so simple and yet so sublime? One that is not confined to one nation, but for all nations; one not for one country or locality, but for all countries and for all climes and all people.* If there is no evidence (and there is none) that this marvelous and singular institution, that is to-day observed by millions, originated from no other *source* and for no other *purpose* than the one here given, is it not a powerful testimony to the great proposition of the death of our Lord for the life of the world?

THE EMBLEM OF HIS BURIAL.

The fact of the burial of the Lord's body in a natural element being symbolized in a positive divine ordinance, that he authorized himself, is another *external, visible testimony* to this great fact of the gospel. While it is not taught or claimed that the institution of baptism is a memorial institution like the Lord's Supper, yet the teachings of the Holy Spirit through the apostles, and the prominence and em-

phasis placed upon it in relation to the Saviour's death, burial and resurrection, indicate clearly that it is an *emblem* of that great fact. The truth is that this *sublime* and *Heaven-ordained institution* of divine grace is fraught with more meaning and importance to the whole system of Christianity, and to the rebellious sons of men, than they are wont to admit. The apostle Paul, in the sixth chapter of his Roman letter, clearly teaches that in the recovery and deliverance of men from the dominion and power of sin, they act out or symbolize, in their faith and obedience, the great facts of the Redeemer. He says: "*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*" And in the seven-

teenth verse of this same chapter the apostle represents this likeness under the figure or form of a mold: "Ye have obeyed from the heart that form of doctrine that was delivered you. Being then made free from sin," etc. Here, then, is a form or a mold which they had been made to represent. Then, what is the doctrine? And what is the form? The apostle says: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose the third day according to the scriptures" (1 Cor. 15: 14). Here, then, are declared the death, burial and resurrection of the Lord, the doctrine delivered and received. The form, or likeness of, is seen in the sinner dying to sin, being buried in baptism and raised to walk in newness of life. This same thought is again mentioned by the apostle in his Colossian letter (see Col. 2: 12), and able expounders and commentators have held the view of the Saviour's burial as being symbolized by the ordinance of baptism.

Dr. Macknight, in his great commentary, on the apostle's teachings in Rom. 6: 3 says: "In our baptism we have been represented *emblematically as put to death with him*. Hence it is said (verse 5), 'planted together in the likeness of his death'—also of his resurrection. From all of which it appears that baptism, the rite of initiation into the Christian Church, is an *emblematical representation* of our union with Christ, as members of his body." He also says: "*Wherefore our baptism called a planting together in the likeness of his death, being both a memorial of Christ's death and resurrection and a prefiguration of our own.*" Also, on 1 Cor. 15: 29, he says: "For baptism, being an *emblematical representation* of the death, burial and resurrection, not only of Christ, but of all mankind, it was fitly made the *rite of initiation* into the Christian Church." Hence it appears that as the Saviour was buried in a natural element by human hands and raised by the power of God, so those redeemed from sin by him are buried also in a natural

element by human hands, from which they are raised to walk in a new life.

The view here presented not only gives dignity and power to the ordinance of baptism, as an ordinance of grace and of initiation into the Kingdom of God upon earth, but is as well a sublime memorial of the great facts of the gospel. It is therefore evident that the institution of baptism commanded by the Lord Jesus Christ in the great commission and given by him for the evangelization of the world, was understood and practiced by his inspired ambassadors as being *emblematical* of the great *facts* of the gospel, and through all of the centuries since and down to this day it is so preached, practiced and believed. The reader can nearly any Lord's Day verify this fact by seeing those who have died to sin being buried with their Saviour in baptism, and being raised with joy and gladness in their hearts, because of faith in the promises of God. We here leave this significant institution, that so truly and beautifully symbolizes the great *fun-*

damentals of Christianity, trusting that the reader will give thoughtful and serious consideration to the propositions for which it was divinely authorized.

THE MONUMENT OF HIS RESURRECTION.

The third and last memorial of our Lord, and one that is an external evidence of his divinity, is the first day of the week, usually designated Sunday or the Lord's Day, celebrated by the Christian world in commemoration of the greatest and most sublime fact of all history; namely, his resurrection from the dead, demonstrating his divinity and discovering to mankind, life and immortality beyond the power of death and the grave. The first day of the week is a day fraught with momentous concern to the devout believer of the Sacred Record, because that it not only commemorates the risen Lord, but because the greatest events in the history of the world have begun on this day. In the first words of the divine history it is said: "And God said, Let there be light: and there was light. . . . And the evening and

morning were the first day" (Gen. 1: 3-5). Hence it is seen that the origin of light, that dispelled the darkness that shrouded the face of the deep in the beginning of the great work of the material creation of God, was upon this day. The day, therefore, because of this fact, becomes an important one to the sons of men, and this alone would make it a day worthy of remembrance and for serious and devout reflections.

But the "first day of the week" is also a great day because the Lord upon this day promulgated from Mount Sinai the constitution and law that were the basis for the formation of the Jewish people into a great nation. The law—obedience to which would bring to them the largest measure of earthly prosperity and happiness, and a law that has been the foundation or guide for nearly all civilized governments in the world since. This great event was for centuries celebrated by the Hebrew nation without any clear, express command to do so. The late Prof. J. W. McGarvey, of Lexington Univer-

sity, said: "It is remarkable that the day of giving the law was celebrated throughout the Jewish ages, without one word in the Old Testament to indicate that it was designed to commemorate that event." It is reasonable to conclude that its celebration or commemoration came like many other memorial days. Our nation to-day observes the Fourth of July as a day commemorating the great Declaration of Independence of 1776; and also observes Decoration Day as a Memorial Day, not because of any positive fiat, but rather because of the higher law of love, and respect for principles, and devotion to the memory of those who patriotically gave their lives for their preservation and perpetuation.

But that which gives to the first day of the week its greatest glory, that for which every one should hail with rapture its very return, is the great fact of the resurrection of the Lord Jesus Christ from the powers and dominion of death, bringing life and immortality to light. The account of this, the greatest event in

the history of the world, is recorded as follows: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not afraid: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him" (Mark 16: 1-6).

This day began to be observed immediately by the apostles and the disciples, and has continued to be observed by Christians ever since. It gives prestige and power to its observance, because the

Lord himself honored the meetings of the disciples with his personal presence, meeting with them on the *very day of his resurrection*. The record is as follows: "Then the same day at evening, being the *first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20: 19). At this first meeting Thomas was not present, but the next Sunday he assembled with the disciples, when Jesus again met with them. The account is as follows: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20: 26). From these first meetings with the Saviour the practice seems to have developed rapidly after the establishment of the church, until it superseded the observance of the Jewish Sabbath or seventh day. We find, a quarter of a century from the Saviour's resurrection, that upon the *first day of the week* the disciples came

together to break bread in memory of the Lord's death. (See Acts 20: 7.) And a little later on we find the apostle Paul giving orders to the church of God in Corinth relative to a certain collection upon every *first day of the week*, and also instruction concerning the celebration of the Lord's death when assembled upon this day. (See 1 Cor. 16: 1; 11: 17-29.) All these meetings of the early church upon the *first day of the week*, by the approval and order of the inspired apostles, compels the mind to the conclusion that the day was sacredly observed in commemoration of the Lord's glorious triumph over the powers of darkness and of death.

Therefore it is evident from what the churches did upon the first day of the week by the order, approval and in the presence of the inspired apostles, that it was divinely authorized. Because they, as ambassadors for the Lord, were endowed with authority and power from him to order those things that were essential to the existence, edification and

perpetuity of the things pertaining to the Kingdom of God, and the salvation of the world, with the assurance that what they bound upon men on the earth would be ratified in heaven. Moreover, the Lord commanded his apostles to teach the disciples to observe all things that he had commanded them; they taught the disciples both by *precept* and *example* to remember the Lord upon the *first day of the week*, therefore the Lord had so commanded them. The universal practice of the church through all the centuries past since our Lord arose from the dead, and the fact that to-day throughout the Christian world it is so observed, is conclusive evidence of the day being a memorial of his resurrection from the grave.

But before taking our leave of this great memorial day, and in order to further impress the thought of the importance of the *first day of the week* as a sacred day that should be observed by all people out of respect, at least, to the great things that have transpired upon this day,

we call attention to the fact that it was the day that the Holy Spirit was given, as was promised to the apostles by the Lord; it was the day that the church he died to establish began to exist; it was the day that the gospel was preached in its completeness, for the first time in the history of the world; it was the day that great prophetic declarations that were uttered centuries before were fulfilled; it was upon this day that the first word was heard from the Lord since his ascension to heaven; it was upon this day the first law given in the name of the Lord Jesus was proclaimed; it was upon this day the keys of the kingdom were used for the first time; it was upon this day that the Christian dispensation began and a new era was inaugurated upon the earth.

Surely, then, a day that has such a glorious and marvelous record is eminently appropriate for a day of public worship of God, and of memorializing the greatest event in the life of his Son and our Lord.

RECAPITULATION.

1. The first day of the week, the Lord's Day, usually called Sunday, is a great and sacred day because God *began* the great work of creation upon this day.

2. Because he gave his law to the Hebrew nation upon this day.

3. Because the Lord Jesus arose from the dead upon this day.

4. Because the Saviour, after his resurrection, assembled with his disciples upon this day.

5. Because the Holy Spirit was given upon this day.

6. Because the church of Christ began upon this day.

7. Because the church in apostolic times assembled upon this day to worship and remember their Lord.

8. Because the church through all the centuries since has observed this day.

9. Because the church to-day throughout the world observes this day.

The reader for his own good, both present and future, and for the good of

mankind, and for the glory of the Lord, is earnestly urged to consider these *three great monumental ordinances and the wonderful facts they symbolize*. The design of the foregoing line of evidence is offered for the sole purpose that they may be helpful to those who would enlarge their vision of the divine Author of the scheme of redemption, and who desire to have the gloomy doubts of unbelief banished, in order that they may be able to confess the Lord Jesus Christ as the Son of the living God and their personal Saviour.

SUMMARY.

1. Lord's Supper memorial of His death.
2. Baptism emblem of His burial.
3. First day of the week memorial of His resurrection.

That the reader may see how the evidences of the divinity of the Lord Jesus Christ and the inspiration of the Bible have appealed to others who have considered the subject, the opinions of a few are here given in their own words.

CHAPTER IV.

**THE TESTIMONY OF DISTINGUISHED
MEN.**

Jean Paul Richter said: "That the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channels and still governs the ages."

Spinoza calls Christ "the symbol of divine wisdom."

Thomas Carlyle said: "Jesus of Nazareth, our divinest symbol, higher has the human thought not yet reached."

Dr. Channing said: "The character of Jesus is wholly inexplicable on human principle."

Rousseau said: "If the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

Francis P. Cobbe said: "It would have taken a Jesus to forge a Jesus."

Josephus said: "He was the Christ."

Renan said: "After Him, there is nothing more but to develop and fructify; whatever may be the surprises of the future, Jesus will never be surpassed; all ages will proclaim that among the sons of men there is none greater than Jesus."

Napoleon said: "From first to last, Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity; what name, then, shall we give him in whose character was united every element of the sublime? I know men, and I tell you that Jesus is not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is

truly a being by himself. His ideas and his sentiments, the truth he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties and is their most complete solution; his gospel; the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms—all this is to me a prodigy and unfathomable mystery. I defy you to cite another life like that of Christ" (*Geikie*).

Benjamin Franklin said: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw, or is likely to see."

Andrew Jackson said: "That book, sir, is the rock on which our republic rests," pointing to the Bible.

John Quincy Adams said: "So great is my veneration for the Bible that the earlier my children begin to read it, the

more confident will be my hopes that they will prove useful citizens to their country and respectable members of society."

Washington said: "It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."

Chief Justice Jay, when dying, was asked if he had any farewell word for his children. He said: "They have the Bible."

Patrick Henry said: "There is a book worth all other books which were ever printed—the Bible."

John Adams said: "The Bible is the best book in the world."

O. M. Mitchel, the great astronomer, said: "The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."

Newton said: "The undevout astronomer is mad."

General Grant said: "Hold fast to the Bible as the sheet-anchor of our liberties;

write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.”

These excerpts are concluded with an eloquent extract from Mr. Campbell's preface to the four narratives of our Lord. After calling attention to the fact that the design of the four books was to convince the reader that Jesus of Nazareth is the Messiah, the Son of God, and that this object is subordinate to another design; namely, that the reader through this conviction might enjoy eternal life, he says: “Reader! This is the glorious end of all these sacred histories. On the following pages is inscribed the most astonishing narrative ever read; the sublimest and simplest story ever told. But this is not all. It is designed to accomplish an object superlatively grand and transcending—in degrees inexpressible—the most magnificent scheme that created intelligence ever conceived. To convert a

race of polluted, miserable and dying mortals into pure, happy and glorious immortals; to convert the gates of death into the gates of immortality; to make the pathway to rottenness and corruption a highroad to deathless vigor and incorruptible glory; to make the grave the vestibule, the ante-chamber to a "house not made with hands, eternal in the heavens;" to make the dying groans of sin-worn nature a prelude to ecstasies unalloyed—yes, this is the benevolent and glorious design of these testimonies. Books written with such a design, with a design to purify, elevate and glorify the debased and degraded children of men; to prepare, furnish and adorn them for the society of principalities and powers; for the society of their God and King, in a world of perfect bliss—most assuredly come with a divine character to man. Their claims on the attention and examination of those to whom they are presented, most certainly are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that

they came from God, with such a design, is quite enough, methinks, to woo our whole rational nature, to constrain all our moral powers, to test their high pretensions to a character so philanthropic and divine.

“On such a theme, who would not wish to be eloquent? But how can we equal in style a subject which, when but faintly and in prospective viewed, exhausted the sublimest strains of Heaven-taught prophets, and of poets fired with God’s own inspiration—whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters, springing from eternal love! Yet, even these failed to lisp its praise. Nay, the brightest seraph that burns in heavenly light fails in his best effort; and in profound thought, pores upon the marvelous theme. The compassion of the eternal God, the benevolence and philanthropy of the Father of the whole family in heaven and in earth, toward us, the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and has made

to falter the most expressive tongue in all the ranks of heavenly powers. In all the ecstatic acclamations of these elder sons of God, the theme has not been reached; and though they have tuned their harps a thousand times, and swelled their voices in full chorus, in countless efforts, yet the theme is still unequaled and, as it were, untouched. Vain, then, would be the attempt, and fruitless every effort, to express in corresponding terms a subject so divine. Indeed, we have no language, we have not been taught an alphabet, adapted to such a theme."

"Come, then, expressive silence, muse its praise!"

CHAPTER V.

THE GREAT AND WONDERFUL EVENTS
PRECEDING AND PREPARATORY TO THE
INAUGURATION OF THE KINGDOM OF
GOD ON THE EARTH.

In order to fully realize and appreciate the wonderful facts and truths pertaining to the great work of preparation for the inauguration of the Kingdom of God on earth, as discovered and gleaned from the Sacred Records and set forth upon the following pages, it seems necessary that one should be familiar with the following undeniable and incontrovertible facts.

It is a singular and marvelous truth that there is a wonderful similarity in the *things* and *facts* of God's wisdom, power and goodness as discovered in the vast domain of the natural world and the *things* and *facts* of his works discovered in the broad fields of the spiritual realm. The natural kingdom presents to the unskilled

and untrained mind a chaotic condition—a confused, disorganized, aimless mixture of things. The student of the mineral kingdom finds all kinds of worthless rocks, and the most precious and valuable of stones, placed by the wisdom and power of God in various conditions, in different parts of the earth, in different climates, in difficult out-of-the-way places—places almost inaccessible to man—and hidden beneath and mixed up and side by side with what appears to him to be worthless waste and refuse. He discovers all kinds of metals, even the most precious and valuable of metals, poured out as it were in a heap or confused mass, and buried deep in the accumulation of ages, requiring great effort and expense upon the part of man to obtain them.

And he finds in the botanical field all kinds of plants and herbs—both poisonous and nutritious, both valuable and worthless—growing side by side, scattered over the earth's surface in different countries, climates, etc., requiring much expense and sacrifice upon the part of man to obtain

those desired. In the animal kingdom, the same condition of things exists. Some possess intelligence and are easily domesticated, and are useful and valuable to man, while others are dangerous, and appear to have no purpose or mission only to destroy, and are considered useless and worthless.

Now, the student of the natural world is compelled to receive and accept all these seemingly conflicting facts and things just as presented and discovered, and it is imperative upon him to study, classify, and arrange in their proper class or order, all these apparently conflicting facts and things, if he would ever see, appreciate and enjoy the unity, harmony and beauty of the divine wisdom, power and goodness as thus revealed in the natural kingdom.

And as it is in the material world, so are the divine wisdom, power and goodness discovered to man in the spiritual world. The great facts and things pertaining to God and his purposes, man and his origin, nature and destiny, are found here and there scattered over the vast

fields of divine revelation in different ages and dispensations of his dealings with man. Great and sublime facts, brilliant flashes and declaration of divine truths involving the divine purposes, are found all over the broad fields of revelation, mixed up with and side by side of some of the most cruel and diabolical things in human nature. The student of these things discovers matchless purposes, and startling events of the future, hidden beneath dark sayings and highly figurative and symbolic language, and often mixed up with the waste and refuse of a wild and howling mob of wicked men. He finds great and wholesome laws, statutes and judgments, with grace, mercy and truth, all thrown as it were together, and the eternal purposes of the ages being wrought out and accomplished through the machinations of wicked, designing men. And he is compelled to *receive* and *accept* all these strange and apparently conflicting facts and things, just as presented and found; and it becomes his imperative duty to study, classify and ar-

range them in their proper order, age and dispensation, if he would ever see, appreciate and enjoy the unity, harmony and beauty of the divine wisdom, power and goodness as thus revealed to man in the spiritual world.

With these elementary facts in mind, and assuming that the reader has already become familiar with the first four books of the New Testament—Matthew, Mark, Luke and John—and, above all, discovered the ultimate design of these sacred narratives, his attention is now directed to the phrase, “the kingdom of heaven,” or “the kingdom of God,” that is found so frequently in these wonderful histories. Matthew alone, it appears, uses more generally the term, “the kingdom of heaven,” all the others designating the same thing as “the kingdom of God.” This is accounted for from the fact that Matthew wrote his narrative to and for the Jews in Judea, who, being acquainted with the prophecies uttered centuries before, relative to the coming kingdom, would appreciate the significance of that phrase (see

Dan. 2: 37-45). But they both mean identically the same institution, because the kingdom is of heaven and of God. Hence, Jesus said, when in open court in the presence of Judge Pilate, in answer to a question from the judge, "*My kingdom is not of this world*" (John 18: 36), therefore it is the Kingdom of Heaven and of God.

THE MINISTRY OF JOHN.

The first great messenger to announce the good news of the approaching Kingdom of God on earth was John the Baptist (Matt. 3: 1-16; Mal. 4: 5, 6), who was a man sent of God to the Jewish nation to prepare them for its reception, and to introduce to them the long expected and promised ONE who was to be their future King. His work was therefore a work of preparation and reformation, for he preached the baptism of repentance for remission of sins, and thousands came to him and were baptized in the Jordan River, confessing their sins, believing on HIM who was to come. John

was certainly a great preacher, and did a great work, and was greatly honored in being permitted to baptize in the river Jordan the Son of God, and to see the Spirit of God descend from heaven upon him in the form of a dove (John 1: 31-34); and though the Saviour said of him, "*There hath not risen a greater than John the Baptist*" (Matt. 11: 11), *yet the least in the kingdom of heaven was greater than he*; which clearly shows that John was not in the kingdom, because it was not yet established. He completed his mission to his people, was arrested and cast into prison for his stand in behalf of righteousness, and his life was sacrificed to gratify the desire of a wicked and foolish woman, whose displeasure he had incurred; and thus he passed into the great unseen without being a citizen of that kingdom the coming of which had been the crowning theme of his ministry.

THE MINISTRY OF JESUS.

The next great messenger of the approaching kingdom was the Saviour him-

self; immediately following his baptism and temptation in the wilderness, he entered upon the great work of his earthly mission—the *preparatory work*, so essential to the *inauguration of his kingdom*. Hence, his *theme* was identical with that of John's, and his ministry was also confined to the Jewish nation. (See Matt. 4: 17; 15: 24.) He preached the Kingdom of God was near at hand; he taught his disciples to pray for the kingdom to come, assuring them that it was the Father's pleasure to give them the kingdom; he declared that there were those present with him who would see the kingdom come with power. And when he came into the coast of Cæsarea Philippi, he asked the disciples, "Whom do men say that I the Son of man am?" On receiving an answer, he then asked them directly, "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God" (Matt. 16: 16). He told them that upon that great truth he would build his church, and that the powers of the unseen would never prevail against it. He prom-

ised them the keys of the Kingdom of Heaven; *he promised them that when he was seated on his glorious throne, they should eat and drink at his table in his kingdom and sit upon thrones judging the twelve tribes of Israel* (Luke 22: 30); and at the last Supper, when he had authorized the memorial of his death, he said he would not drink any more of the fruit of the vine until the Kingdom of God should COME (Luke 22: 18). All this teaching by the Saviour shows conclusively that the kingdom was not established during his personal ministry, but was an event yet in the future, even on the very night of his betrayal.

FIRST MISSION OF THE TWELVE APOSTLES.

But, in addition to his own teaching and preaching and that of John the Baptist, he called, commissioned and qualified twelve apostles whom he sent forth to proclaim the glad tidings that the Kingdom of God was near. He endowed them with a power to heal the sick, cleanse lepers, cast out demons and raise the dead. He

confined their ministry, under this commission, *exclusively to the Jewish nation or people, positively forbidding* them to enter any foreign city of either the Samaritans or the Gentiles (Matt. 10: 5).

MISSION OF THE SEVENTY APOSTLES.

As the harvest was great and the laborers were few, as yet, he appointed seventy additional apostles, and sent them forth by couples to teach and preach the coming kingdom, and gave them power to confirm their message with mighty works in behalf of the sick and suffering, and also confined their ministry to the Jewish nation, for he sent them forth to labor in those cities that he expected to visit himself, and, as already shown, his ministry was to the *lost sheep of the house of Israel exclusively*.

It must therefore be evident to the intelligent and discerning reader, from the character of the teaching and preaching of these four great missions and the limitations of their operations, that the Kingdom of God that was the theme of their

ministry was not inaugurated during the personal, earthly mission of the Lord Jesus Christ. As these four missions are the only ones divinely authorized by the Lord, prior to his death, and in order that one may see at a glance the extent of their operations, they are here recapitulated consecutively and concisely.

THE FOUR GREAT MISSIONS.

I. THE MISSION OF JOHN THE BAPTIST TO THE JEWISH NATION (Mal. 4: 5, 6; Matt. 3: 1-6).

II. THE MISSION OF THE LORD JESUS TO THE JEWISH NATION (Matt. 4: 17; 15: 24).

III. THE FIRST MISSION OF THE TWELVE APOSTLES TO THE JEWISH NATION (Matt. 10: 5).

IV. THE MISSION OF THE SEVENTY APOSTLES TO THE JEWISH NATION (Matt. 15: 24; Luke 10: 1).

Therefore, as these four missions were confined to *one nation*, and the Kingdom of God (or church of Christ) that was preached as near at hand was not estab-

lished by or under the operations of these several missions, we are compelled to look beyond the death, burial and resurrection of the Lord for its actual beginning in fact. The foregoing would be absolutely conclusive to all, were it not for the fact that there are a few passages of Scripture that appear to contravene the above view, that some superficial minds are quick to seize upon, to bolster up an erroneous theory without any regard to the results of such position, or without even an attempt to a reconciliation of what would seem to be conflicting teaching. We therefore call attention briefly to a few of those passages that appear apparently in conflict with the view set forth in the foregoing; and how they harmonize with that fact, and that in no other way can they be reconciled. Jesus said: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it" (Luke 16: 16). The meaning and reconciliation are: the law and the prophets were until John the only revelation, but his preaching of the

coming kingdom was an addition to it, because it occurred under the law and under the Old Covenant, which was not abolished until the death of the Lord (see Col. 2: 14, 15), for John was the last great prophet of the Old Covenant, and the greatest of them all (Matt. 11: 11). "If I cast out demons by the Spirit of God, then is the kingdom of God come to you" (Matt. 12: 28). Certainly it came to them in prophecy, preparation, promise and principles; and in the tender mercies of its benevolent King, in his gentle ministrations to the sinful and suffering. All those passages are in perfect accord with the view herein set forth, that the Kingdom of God was inaugurated in heaven when Jesus was coronated, and that it began upon earth with his first administrative act on earth thereafter. In order that he might have subjects who would acknowledge him King after taking the throne, it was necessary to have them previously prepared for allegiance; hence, the importance of the preparatory work of the four great missions as formerly

shown. It does not require any extraordinary mind to perceive that in the organization of a new government, lodge, order or fraternal organization, before such can exist in fact there must of necessity be persons prepared to become charter members of such organization. All such preparation is the order, organization or society in a preparatory state; finally the day arrives for the launching of the new organization, when the supreme officers intervene and take charge, initiate, install and inaugurate the new organization, then it exists in fact. If the same reason and common sense be applied to the great work of preparation and inauguration of the Kingdom of Christ, as set forth by the various preparatory missions and its actual beginning upon the first Pentecost after the ascension and coronation of the Lord, one's vision will be clear, and each and every passage of Scripture will be easily reconciled and in perfect accord with that fact.

Besides, if the church of Christ was established by John the Baptist, or even

existed before the death of the Lord:—

I. IT WAS A CHURCH WITHOUT THE BLOOD OF CHRIST IN IT, FOR HE HAD NOT YET “SHED HIS BLOOD FOR MANY FOR THE REMISSION OF SINS.”

II. IT WAS A CHURCH WITHOUT THE HOLY SPIRIT (THEREFORE LIFELESS), BECAUSE THE HOLY SPIRIT WAS NOT GIVEN UNTIL AFTER HIS ASCENSION (John 7: 39).

III. IT WAS A CHURCH WITHOUT THE POWER OF GOD, FOR THE GOSPEL OF CHRIST IS THE POWER OF GOD UNTO SALVATION (Rom. 1: 16).

The death, burial and resurrection of the Lord are expressly declared to be the gospel or power of God (1 Cor. 15: 1-4); and as they were forbidden to tell any man that he was the Christ, until after his resurrection from the dead (Matt. 16: 20), and as it is impossible to establish the church of Christ without preaching the gospel and telling men of the death, burial

and resurrection of the Lord, it must therefore be evident to any reasonable mind that the divine institution called the *Kingdom of God*, or *church of Christ*, was not in existence, in *fact*, *prior to his death*. We will therefore look forward with intense interest to the coming events.

CHAPTER VI.

THE DEATH OF THE LORD, AND ITS
WONDERFUL RESULTS.

The intelligent reader of the wonderful life of the Lord Jesus can not fail to discover that he looked forward to his *death* as an event fraught with momentous *results* in behalf of both the *living* and the *dead*. That in his death were involved the interest and endless happiness of millions in the past ages, and generations and multiplied millions yet to be born. That it was both retrospective and prospective; that in its results it extended backward to the beginning of mankind and sweeps across the centuries down to the last child of man that shall behold the light of day. Hence, it was said of him: "Behold the Lamb of God, that taketh away the sin of the world" (John 1:29). He said that he came "to give his life a *ransom* for many" (Matt. 20:28), that his *blood*

was "*shed* for *many* for the remission of sins" (Matt. 26:28), and that upon the sacred mount of transfiguration there appeared Moses and Elias, who conversed with him relative to his *death* which he was to accomplish at Jerusalem (Luke 9:31); that the great object of his death, as revealed to the world by the Holy Spirit in the apostolic teaching and preaching, clearly indicates the marvelous and far-reaching influence of that the greatest tragedy in the annals of human history.

1. He *died* to reveal the *love* of God for mankind. "God commended his love to us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

2. He *died* that we might be justified by his blood. "Much more then, being now justified by his *blood*, we shall be saved from wrath through him" (Rom. 5:9).

3. He *died* that we might enjoy redemption and forgiveness of sins through his *blood*. "In whom we have redemption through his blood, the forgiveness of sins,

according to the riches of his grace” (Eph. 1:7).

4. He *died* in behalf of all those who in past ages and dispensations had believed in and obeyed God. “And for this cause he is the mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the *first testament*, they which are called might receive the promise of eternal inheritance” (Heb. 9:15; Rom. 3:25).

5. He *died* that by his blood man might have a new way to come to God. “Having therefore, brethren, boldness to enter into the holiest by the *blood* of Jesus, by a new and *living way*, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:19, 20).

6. He *died* that he might destroy him who had the power of death. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might destroy him that had the power of death, that is, the devil” (Heb. 2:14).

7. He *died* that he might conquer death. "And *deliver them who* through fear of death were all their lifetime subject to bondage" (Heb. 2: 15).

8. He *died* that he might discover to man, life and immortality (2 Tim. 1: 10).

9. He *died* that he might fulfill the prophecies concerning himself (Luke 24: 44).

10. He *died* that repentance and remission of sins might be preached in his name among all nations (Luke 24: 46, 47).

11. He *died* that he might send the Holy Spirit into the world (John 16: 7).

12. He *died* that he might the more effectually prove his divinity (Rom. 1: 4).

13. He *died* that he might demonstrate the continuity of life (2 Tim. 1: 10).

14. He *died* that he might blot out the handwriting of ordinances which was against us, and contrary to us, nailing them to his cross (Col. 2: 14).

15. He *died* that he might reconcile both Jew and Gentile unto God in one body (Eph. 2: 15, 16).

16. He *died* that sinners might be

washed in his blood and cleansed from their sins (Rev. 1: 5).

17. He *died* that he might bring us to God (1 Pet. 3: 18).

18. He *died* that we might have an advocate with the Father (1 John 2: 1).

19. He *died* that he might be Lord both of the dead and the living (Rom. 14: 9).

20. He *died* that he might be crowned Lord of all (Heb. 2: 9).

21. And finally he *died* that he might appear in heaven itself with his own precious blood as our great High Priest; there to succor and intercede in our behalf, until he shall one by one take us to himself (Heb. 2: 17, 18; 9: 24-28).

It must therefore be evident to every discerning mind that the *Saviour's death*—that the *shedding of his blood*, and its *atonement for sin*—had a prominent place in all of the apostolic teaching and preaching under the immediate guidance and influence of the Holy Spirit; that they did not attempt to discuss the philosophy of it; that they did not endeavor to solve its mystery and meaning on the plane of

human wisdom and knowledge, but accepted it upon the great principle of *faith in God and in the Lord Jesus Christ*. They recognized and taught that the scheme of redemption was a system to be accepted, appropriated and enjoyed by *faith*. Hence, they said, "We walk by faith, not by sight" (2 Cor. 5:7); by *divine wisdom*, not by human wisdom; by divine knowledge, not by human knowledge. They taught and spoke those wonderful facts and things, not in the words which man's wisdom teaches (1 Cor. 2:13). Hence, they taught and they believed those things that *were beyond human philosophy or human wisdom to discover* (1 Cor. 2:9-11). There is a philosophy and there is a wisdom in the atonement, but it is a divine, an infinite philosophy and wisdom, that is (and by right ought to be) above and beyond the powers of finite minds to fully grasp and comprehend (1 Cor. 2:4-9).

Therefore, those who have fought and wrought mightily, to endeavor to demonstrate the necessity for the atonement,

or the blood of Jesus out of and by human *reason* or philosophy, have evidently failed to see and realize the ultimate results that would follow such an achievement. If the human mind could perceive the necessity and *reason* for the *atonement* (without revelation), just as it perceives and sees the necessity and reason for thousands of things with which we have to do, and with which life is conversant, and upon which it depends, it would at once put the whole scheme of redemption upon the plane of human wisdom, and demonstrate that it was a creation no higher than the ordinary human mind, and therefore not a *divine revelation*. It was this same theory that the apostle Paul contravened in the first and second chapters of his first Corinthian letter. It is a strange and singular fact that men with finite minds, in a limited environment, with limited time, and limited capacity for observing, acquiring and comparing data and things, will, with the power of their own imagination and reason, and from erroneous data, form or

reach a theory, philosophy, hypothesis or conclusion from this meager information and imagination that will cause them to close their eyes and ears, and to reject the glorious and sublime *truths* and *facts* of *divine revelation*, and become as *zealous devotees* to the *creations* of their own *imagination*s as the *Pagans* to the *creations* of their own hands.

And what is this but a form of idolatry, a "vain imagination," the reflex influence of which upon the heart and life of man is as disastrous as the effect of idolatrous worship upon the heathen?

Certainly devotion to a bare *theory of the imagination*, a theory that is Godless, Christless and soulless, will ultimately produce the fruits of its kind upon future generations of men, and will be as futile and powerless to elevate, refine and reform them, and to the formation of high ideals, lofty purposes, and to the inspiring of heroic and philanthropic enterprises and endeavor, *as are the grosser forms of heathen idolatry*.

The real fact is, that "where there is no

vision [revelation], the people perish;" and when men begin the business of speculating, doubting and rejecting the great underlying principles of God's final message to man (the gospel of Christ), they might as well cast it all overboard, and write over the pathway of their lives, and the doors of their church edifices, the word expressive of their actual condition—the word *I C H A B O D*.

CHAPTER VII.

THE RESURRECTION OF THE LORD.

From the great fact of the Saviour's death, that meant so much, as we have seen, in behalf of mankind in all ages, the inspired historians hasten forward to his burial in Joseph's new tomb, and his glorious and triumphant resurrection upon the third day, thereby *demonstrating* his claim to be the divine Son of God (Rom. 1:4). This, the greatest, grandest and most sublime *fact* of all history, gave emphasis and efficacy to all divine promises, plans and prophecies, in all preceding ages; it vitalized and made effective the *faith* and *obedience* of all who, under Patriarchal and Jewish dispensations, had believed and obeyed God in the *positive*, divine *ordinance* of SACRIFICE. It put the divine seal of God upon the *efficacy* of his *blood*, not only for the remission of sins that were past, but for sins that would be com-

mitted by man in the future (Rom. 3: 5; Eph. 1: 7). It touched the underworld and brought to prisoners in captivity, not only promises hoped for, but a glorious deliverance and freedom; it *abolished death* as the gate to Hades, and made it to swing upward (to the redeemed) to the PARADISE OF GOD; He said: "*I have the keys of Hades and of death.*" Hence, his RESURRECTION not only established his claim to be the Son of God, but gave efficacy and value to all divine effort, and divine revelation of all ages and all dispensations. It revealed or *exemplified the continuity of life*. Prior to this great achievement the world carried the remains of their beloved dead to the grave, and turned away with sorrow and bleeding hearts—hearts that longed to see their *forms* again. The great question then, as now, with those who fail to receive and believe this great fact, was, "*If a man die, shall he live again?*" The resurrection of the Lord was a revelation of that great fact; by his life, death, burial and resurrection, he *demonstrated* that life was *continuous*;

that all who live the life of *union* with God, as he did, will *walk through the valley of the shadow of death with him*, and reappear *with him* in the *great beyond*. It was this faith and hope that enabled the apostle to say that "if in this life only we have hope in Christ, we are of all men the most miserable" (1 Cor. 15: 19). If Jesus did not rise, then all else was vain and the world is without God and without hope, and death is a leap into endless night.

For forty days the Saviour remained on earth with his disciples, meeting with them at different times; he met with an assembly of *five hundred of his disciples* on one of these occasions. He dined with them repeatedly at mealtime, giving them every opportunity to be thoroughly convinced of the great fact of his resurrection. *They saw him with their EYES; they HEARD him with their EARS; they handled him with their HANDS;* and thus in every way, in which it was possible to *demonstrate through the senses to the mind* the fact that he was ALIVE, it

was done, so that the historian said: "HE SHOWED HIMSELF ALIVE AFTER HIS PASSION BY MANY INFALLIBLE PROOFS." In these meetings he was instructing his apostles in the things that pertained to the inauguration of his kingdom and the great work for which he had chosen them. Hence, on an occasion when assembled with the ELEVEN, he repeated the *promise* that he had made to them before his *death*: the promise of *power* and *authority*.

THE PROMISE OF POWER AND AUTHORITY
WITH THE BAPTISM OF THE HOLY
SPIRIT TO HIS APOSTLES.

1. He had *promised* them the keys of the kingdom (Matt. 16: 19).

2. He *promised* them that what they *bound* on earth would be *bound* in heaven, and what they *loosed* on earth would be *loosed* in heaven (Matt. 16: 19).

3. He *promised* them that they should be invested with *judicial functions* in his kingdom (Luke 22: 30).

4. He *promised* them that it was the

pleasure of the Father to give *them* the *kingdom* (Luke 12: 32).

5. He *promised* them the BAPTISM OF THE HOLY SPIRIT (Acts 1: 5).

6. That he (the Spirit) would *guide them* into all truth (John 16: 13).

7. That he would bring all things to *their* remembrance that he had taught *them* (John 14: 26).

8. That he would take the things of the Father and show them unto *them* (John 16: 15).

9. That he would not speak of himself, but those things that he hears, that he would speak (John 16: 13).

10. That he would reprove the world of sin and of righteousness and of judgment (John 16: 9-11).

11. That he would glorify the Son (John 16: 14).

12. That he would speak through *them* (Matt. 10: 20).

13. That he would endow *them* with *power* (Luke 24: 49).

14. He promised *them* that whosoever sins *they remitted*, they would be re-

mited, and that whosoever sins *they retained*, they would be *retained* (John 20: 23).

The reader will easily and readily perceive that the marvelous *power* and *authority*, together with the *baptism of the Holy Spirit*, promised by the Lord in the foregoing, was to his APOSTLES ALONE, whom he had chosen and ordained to be his ambassadors to all the nations of the earth, and that this PROMISE was during his earthly ministry and *prior* to his *death*, and was yet to be *fulfilled* after his resurrection and *just before his ascension to heaven*.

But, in addition to all this, he met with the *eleven* by an appointment, on a mountain in Galilee, where he gave them the most wonderful fundamental law recorded in all the annals of human history. He said to them: "*All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I*

have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28: 18-20). Or as given by Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). Or as given by Luke: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 46, 47). Or as given by John: "*As my Father hath sent me, even so send I you. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained*" (John 20: 21, 23). It should be understood by the critical reader that no *one* of the *four* writers of the life of our Lord gives *all* the *terms* of this great *constitution*, but each *one* records a *part*, and, by taking these several *parts together*, we have the commission and constitution *complete*. By in-

duction we here present, consecutively, this great organic instrument with the preamble, that the intelligent and discerning reader may the more appreciate the significance and scope of what it portends.

CHAPTER VIII.

THE PREAMBLE AND CONSTITUTION OF
THE KINGDOM OF CHRIST.

WHEREAS, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24: 44); and

WHEREAS, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24: 46); and

WHEREAS, "Ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 48, 49); and

WHEREAS, "All authority is given unto me in heaven and in earth; and as my Father hath sent me, even so send I you" (Matt. 28: 18; John 20: 21).

Article I. "GO YE THEREFORE,

AND TEACH ALL NATIONS;" "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE" (Matt. 28: 19; Mark 16: 15).

Article II. "PREACH REPENTANCE AND REMISSION OF SINS IN MY NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM" (Luke 24: 47).

Article III. "BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT;" "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED" (Matt. 28: 19; Mark 16: 16).

Article IV. "HE THAT BELIEVETH NOT SHALL BE DAMNED" (Mark 16: 16).

Article V. "WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM; AND WHOSE SOEVER SINS YE RETAIN, THEY ARE RETAINED" (John 20: 23).

Article VI. "TEACH THEM TO OBSERVE ALL THINGS WHATSOEVER

EVER I HAVE COMMANDED YOU”
(Matt. 28: 20).

Article VII. “AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN”
(Matt. 28: 20).

The foregoing instrument will certainly appeal to the intelligent and discerning mind as the most unique, the most marvelous document to be found in all of the records of the world. Nothing in the annals of human history, of literature or of legislation begins to approach it, in its comprehensiveness, its broad philanthropy, and its unparalleled brevity and simplicity. It stands *alone* in the history of governments, as the most singular and wonderful production among the records of laws and statutes of nations. It is the *great organic law—the fundamental law*—THE CONSTITUTION OF THE KINGDOM OF CHRIST on earth. It is to the divine government of the Lord Jesus Christ what the Ten Commandments were to the nation of Israel, or the Constitution of the United States is to the

Government. It embraces every nationality, race, tribe, tongue and kindred on all of the continents of the globe and in the islands of the seas, and provides easy conditions and great promises for them all. It affords the basis of authority for all apostolic legislation and institutions, in behalf of the citizens or subjects of the kingdom; with the guarantee and assurance of the everlasting presence and help of the divine Lord, in its execution, until the end of the world.

This great *fundamental law*, together with the *teachings, preaching and practice* of the inspired ambassadors of the Lord, constitutes THE KING'S KEYS TO HIS KINGDOM; for by them is not only the divine knowledge (and knowledge is power) of the *conditions of remission of sins*, and acceptance in the kingdom obtained; but by *knowing and doing* those things ordained by these ambassadors for the citizens of the divine government, an abundant entrance and welcome into the everlasting kingdom is in waiting to be ministered unto them (see 2 Pet. 1: 4-12).

If the reader will always keep in mind that this marvelous *instrument* and the *power* and *authority* promised in the foregoing were to the *apostles alone*, whom the Lord had chosen for his ambassadors to all the nations (and that they have no successors) of the world, it will be a potent factor, not only to a clear conception to the BEGINNING OF THE KINGDOM, but also in understanding and appreciating the terms of pardon proffered therein by the Lord.

CHAPTER IX.

THE ASCENSION AND CORONATION OF THE
KING IN THE CAPITAL CITY, THE
NEW JERUSALEM.

The Lord being assembled with his apostles, just previous to his ascension, they directly asked him the question: "*Lord, will you at this time restore the kingdom to Israel?*" (Acts 1:6). This question seems strange in view of the fact that for forty days he had been instructing them in the things pertaining to the kingdom. But it unquestionably indicates that they still misapprehended the character and nature of that divine institution; their conception, even then, being evidently that of the re-establishment of the throne of David, and the restoration of the ancient temporal kingdom of Israel in prestige, splendor and power. It also shows clearly that the Kingdom of God was not yet in existence. The Saviour

did not answer the question, but told them that it was not for them to know the times and seasons, that belonged solely to the Father's authority; but he again assured them they should receive power, and be his witnesses to the remotest parts of the earth.

And when he had, "BY MANY INFALLIBLE PROOFS," demonstrated to them the great fact of his resurrection from the grave, and completed his instructions to them pertaining to the purposes, principles and progress of his kingdom in all the world, he led them out to the Mount of Olives, and raised his hands and blessed them, and while thus engaged he began to *ascend toward the sky*, and a cloud received him, and he disappeared from their vision. The scene evidently was one that surpassed the wildest flights of the imagination, for we are told that they stood with their eyes fixed toward the space in which they last saw him, until they were informed by angels who said: "*Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus*

shall so come in like manner as ye have seen him go into heaven." Then they worshiped him and returned to Jerusalem, as he had commanded them, to *wait* for the *promised power*.

That we may know some of the things that occurred with the Saviour after his ascension from the earth, it will be necessary to make an induction of several passages from the word of God bearing directly on the subject. It appears that David, centuries before, speaking under the inspiration of the Spirit of God, depicted the grandeur of the Saviour's glorious and triumphal approach to the **NEW JERUSALEM, THE CAPITAL CITY OF THE KINGDOM OF GOD**. He says: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of *hosts*, he is

the King of glory" (Ps. 24: 7-10). While the glorious fact of the ascension of the King of glory is here veiled in this expressive and beautiful imagery, it also indicates that in this grand event he was not alone, for he was accompanied with a great host or multitude. And while the Spirit of God, through David, described the scene centuries before it occurred, we find that the same Spirit, speaking through the apostle Paul, after its occurrence, described the same event in the following language: "*When he [Christ] ascended up on high, he led with him a multitude of captives*" (Eph. 4: 8). This multitude or host, doubtless, were saints that had been held captive in Hades, and were redeemed by the Saviour and taken with him as the firstfruits unto God the Father. When the King of glory entered heaven, we are told he "*sat down at the right hand of the throne of the Majesty in heaven*" (Heb. 8: 1; 12: 2); and the Father said: "*Sit thou on my right hand, Till I make thine enemies thy footstool*" (Heb. 1: 13). "*Thy throne is for ever;*

cf. I Cor. 15

and thy sceptre one of righteousness” (Heb. 1:8). “*Let all the angels of God worship him”* (Heb. 1:6). “*And therefore God has highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee shall bow, . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father”* (Phil. 2:9-11).

Therefore it is clearly established, by the foregoing evidences, that the Lord Jesus Christ was crowned King of kings and Lord of lords in the CAPITAL CITY, THE NEW JERUSALEM, when he was seated on his glorious throne at the right hand of his Father in heaven; and that his kingdom then began in heaven, for all authority was given unto him in heaven as well as in earth. Having then beyond question established the beginning of his reign in heaven, its beginning on earth would be with his first administrative act.

CHAPTER X.

THE KING'S AMBASSADORS EXTRAORDINARY TO ALL THE NATIONS OF THE WORLD.

The subject of the inauguration of the Kingdom of Christ upon earth, and the relation of his chosen, commissioned and qualified *ambassadors extraordinary* to all nations of the world, is of such vast importance, not only to an intelligent comprehension of the great plan of redemption, but to the evangelization and salvation of all the world as well, that it becomes necessary, at this point in the investigation, to consider more fully some of the things that were preparatory to and immediately preceding the ushering in of the new era. Therefore, let us return to the events and scenes transpiring with the *eleven* ambassadors who were ordered to remain in Jerusalem and *wait* for the *promised power*. The names of

these eleven men, chosen and commissioned by the *King in person*, to the office of ambassador extraordinary, were:

Simon Peter, Andrew (Peter's brother), James, John, Philip, Bartholomew, Thomas, Matthew, James (son of Alphæus), Thaddæus, Simon the Canaanite.

There was an interregnum of ten days from the ascension of the Lord to the beginning of his reign on earth; during this period the apostles were in Jerusalem with other disciples, engaged daily in prayer and praise to God. They also endeavored to fill the vacancy in the apostolic college occasioned by the apostasy and death of Judas Iscariot; hence, at the conclusion of an address by the apostle Peter to an audience of about one hundred and twenty disciples, setting forth the importance of the work in hand, they appointed two, from whom a selection was made to fill the vacancy. As to the method or procedure in the appointing of the two brethren, and also of the manner of the selection of Matthias instead of Joseph, Justus, we are not informed fur-

ther than that they cast lots (probably votes) and Matthias was elected.

The entire proceedings appear to be not only without any divine authority, but rather opposed to it. For the eleven were expressly commanded to *wait* until they were *endowed* with *power*, before beginning operations, and there is no intimation nor evidence that the Lord authorized their course. It might be asked, Where did these one hundred and twenty disciples get the *right* or *authority* to exercise a *function* that belongs always only to the chief executive? The *appointment* of an *ambassador plenipotentiary* is a power that belongs only to the king. Let it be remembered, then, that *ambassadors extraordinary* not only receive their *appointment*, but also their *commission* and *credentials*, from the *chief executive himself*, and such persons represent the sovereign power of the government or king by whom they are sent, to those to whom they are accredited. All the discussion of differences relative to this action of the one hundred and twenty disciples, in en-

deavoring to fill this vacancy in the original number of the apostles, selected by the Lord, failed to take into account that no one could appoint an *ambassador extraordinary* to represent a sovereign to another nation, but the king or chief executive himself. It should be understood, then, that such *functions* or *powers* belong solely and exclusively to the *highest authority*, and that all such ambassadors, because of this fact, actually represent, to those to whom they are commissioned, the *person* and *sovereign power* of those by whom they are sent. Hence it will be seen that the one hundred and twenty disciples could not confer upon Matthias the office of ambassador, nor upon any one else, for that matter, for it was a function that belonged exclusively to the King himself. If the eleven apostles and the brethren could by any act select, create or appoint *one* to such office, they could have appointed or selected one hundred, for that matter. But the facts are that when the King decides to appoint another ambassador he himself appeared to him

and commissioned him to the apostolic office (see Acts 26: 16-18).

The personal appearance of the Lord Jesus after his ascension and coronation, and his appointment of Saul of Tarsus to the apostolic office, appears to be conclusive proof that such powers belonged to and could only be exercised by the King personally. If the making or selection of an ambassador extraordinary was a power or function of the one hundred and twenty brethren, or of the eleven apostles, or of any other number of brethren, for that matter, we are utterly unable to see the reason or propriety of the Lord's appearance to Saul. For the Lord did not tell him what to do to be saved, but directed him to the properly constituted authorities in his kingdom, to whom he had already committed the authority and power pertaining to such matters of his administration. If the selection of a minister plenipotentiary was a function of the apostles or a number of brethren, if it was a delegated right or power, why was not Saul *directed to them by the Lord*

for his *appointment*? The very fact the Saviour himself *selected him* for his ambassador, but directed him to his servants for information relative to what he must do to be saved, is conclusive evidence that he had not conferred upon the apostles and brethren the powers that belonged to and can only be exercised by the chief executive himself.

Moreover, the Lord's appearance to Saul being for the expressed purpose of selecting him to the apostolic office, thereby filling the vacancy in the ambassadorship made by the apostasy and suicide of Judas Iscariot, not only confirms the view here presented, but affords a clear reason why he has not appeared or been seen by any other man since. The apostolic college being full and complete as originally designed, with men appointed and authorized by him in person, there has been no occasion for his reappearance to any other man on earth since.

But it might be urged that these brethren prayed and told the Lord to show which of the two he had chosen; but let it

be observed that all the action of making the selection was theirs alone, there being no evidence that the Lord made any choice or did anything in the matter. This is not the *first and only time* that brethren have *prayed and acted and decided* that what they did was the Lord's *doings*. The selection of Matthias by these brethren was not only without any expressed authority from the Lord, but appears to be in direct contravention to his order to them to wait for the promised power, that was to guide them infallibly into all truth in all things pertaining to his kingdom. Moreover, Matthias would have labored under the embarrassment, and his authority would appear questionable, on the ground that all the other ambassadors, even including Paul (Acts 26: 16-18), received their appointment and commission *directly* from the King in person, which is, as has been shown, the only way that an ambassador extraordinary can be made. Besides, the recognition of Matthias as an apostle with Paul would make thirteen in all, and would be

in direct conflict with the grand climaxes and beautiful imagery presented by the Spirit of God in the Book of Revelation.

There, the church is presented or represented as a woman clothed with the sun and a crown of twelve stars on her head, and the city of God with its twelve foundations, and in them the names of the twelve apostles of the Lamb; when there were thirteen, if Matthias is recognized, for beyond all doubt Paul was an ambassador of the Lord (Eph. 6: 20). In view of all these things, and from the fact that there is no authentic account of Matthias' work, we conclude, therefore, that he was not an apostle. However, we accord to and respect the opinion of all who think differently relative to the subject.

In order that the reader may recognize fully the importance of the authority and power of the ambassadors of the Lord Jesus Christ, and his embassy to all the nations of the world through them, we here present the testimony of a number of distinguished authorities bearing directly upon the subject of ambassadors.

DEPARTMENT OF STATE.

WASHINGTON, D. C., April 2, 1892.

REV. W. H. KERR, Crawfordsville, Ind.

Sir:—I have received your letter of the 30th ult. inquiring as to the official acts of an ambassador. An ambassador is the highest rank of diplomatic agent. He represents the person of his sovereign as well as the state which sends him, and he is entitled to ask an audience at any time with the head of the state to which he is accredited. Ambassadors are of two kinds—ordinary, when they reside permanently at a foreign court, and extraordinary, when ordered on a special mission.

I am, Sir, Your obedient servant,
WILLIAM T. WHARTON,
Assistant Secretary of State.

JAN. 27, 1913.

REV. W. H. KERR, Crawfordsville, Ind.

Sir:—In response to your recent letter, I write to inform you that ambassadors are appointed by the President and receive letters of credence from the President to

the heads of the states to which they are accredited. Ambassadors are the personal representative of the head of the state who appoints them, in contradistinction to envoys extraordinary, who are the diplomatic agents of the government.

I am, Sir, Your obedient servant,
MILES M. SHAND,
Chief Bureau of Appointments.

THE SPEAKER'S ROOM,
House of Representatives.

WASHINGTON, D. C., Jan. 25, 1913.

REV. W. H. KERR, Crawfordsville, Ind.

Dear Brother Kerr:—The President of the United States appoints ambassadors extraordinary and envoys extraordinary, and the Senate confirms them. The difference between an ambassador extraordinary and an envoy extraordinary is that the former is supposed to be the personal representative of his monarch, while the latter is supposed to be the representative of his country.

Hoping this will be satisfactory,
I am your friend, CHAMP CLARK.

Ambassador—"A minister of the highest rank sent to a foreign court to represent his sovereign."—*Webster*.

Ambassador—"A person commissioned as of the highest diplomatic rank sent by one sovereign power to another."—*Standard Dictionary, Twentieth Century Edition*.

Ambassador—"Is a title by which the highest order of diplomatic ministers is distinguished; the credentials or letters of an ambassador are addressed directly by his own sovereign to the sovereign to whom he is sent."—*Chambers' Encyclopedia*.

Ambassador—"The highest degree of foreign ministers. They represent the person of their sovereign. The old republic of Venice was accustomed to send ambassadors, who were always considered equal in rank to a king."—*American Encyclopedia*.

Ambassador—"Is the highest rank of public minister accredited to a foreign court. He is supposed to represent directly the person of his sovereign, who

signs his credentials, etc.”—*The New International Encyclopedia*.

Ambassador—“The word denotes a public minister of the highest rank sent by one sovereign to another, with power to represent the person of his sovereign.”—*Encyclopedia Britannica*.

Ambassador—“A refusal to receive an ambassador properly accredited, if made without sufficient cause, is considered a gross insult to the power he represents.”—*Twentieth Century Encyclopedia*.

The apostles were ambassadors for Christ. “*Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God*” (Matt. 28: 19; 26: 16-18; 2 Cor. 5: 20).

The foregoing authoritative testimonies will be adequate to impress the intelligent and discerning reader with the significance and importance of the apostolic office, and its relation to the Kingdom of Christ. That they are the ambassadors extraordinary to all aliens—to all nations—representing the person of their Sover-

eign (Christ) is clearly evident; while to their fellow-citizens of the kingdom they sustain an entirely different relation—the relation of SUPREME JUDGES in the kingdom (Luke 22: 30). If these two phases of the apostolic office were regarded and respected by all loyal subjects of Christ, then all aliens seeking to become citizens of the kingdom would always be referred to the apostolic instructions on that question; while all the citizens would consider their *decisions* and *rulings* relative to all matters pertaining to the laws, institutions, etc., of the kingdom, final and from which there is no appeal. These two functions of their powers will be found prominent throughout the apostolic teaching and practice.

Evidently the failure of men to distinguish and differentiate between those acts and utterances of the apostles of the Lord when under the influence of and guided by the Holy Spirit, from those acts and utterances when under the influence of and guided by their own mind or spirit, has led many into confusion that

is appalling and into erroneous views of Christianity that render abortive all apostolic authority and power. In other words, the mistake of many to recognize and discern between the *official* utterances and acts of the ambassadors of the Lord Jesus, from those acts and utterances *unofficial*, has led them to adopt opinions or notions that are subversive of the apostolic authority, both as to teaching and practice.

It appears that they utterly fail to apprehend and discern the difference between what one may say and do as a *representative officer, clothed* with authority and power and *acting* for a sovereign power, from what the same person may say and do when acting for themselves alone in a non-representative or *unofficial* capacity. What a judge may say and do—his rulings, decisions, etc.—when on the bench clothed with the authority and majesty of the state, is entirely foreign from what he may say and do in a private business transaction, incident to the ordinary affairs of the average citizen.

And what an ambassador may say and do as a representative of a sovereign power to another government, when acting for his government in an official capacity, is entirely foreign from what he may say and do when not acting officially. Hence in all those public acts and utterances of the apostles of the Lord Jesus as his ambassadors—acts and utterances official pertaining to the principles, purposes, laws and institutions of his kingdom—they were *infallibly guided by the Holy Spirit*, and all such *acts and orders* are as authoritative and as binding as though announced by the Lord Jesus himself; while in those utterances and acts unofficial they were as other men in the common affairs of life, and such unofficial acts and utterances of theirs stand on the same plane in this regard as all others who may say and do things unofficially.

A proper recognition of these elementary facts that obtain in all governmental order and procedure will enable the honest, intelligent mind to perceive readily the difference between an ordinary opinion

and action of an apostle, and an extraordinary order when acting in an official capacity; such, for instance, as where Paul differed with Barnabas relative to taking John Mark with them in their missionary operations (see Acts 15: 38, 39), and his official order in the name of the Lord Jesus to the church in Corinth (and to all churches—1 Cor. 1:2) relative to their duty concerning a member guilty of a crime against society and against the Kingdom of God (see 1 Cor. 5:1-5). The one, purely a difference of opinion concerning a matter that belonged on the plane of the common affairs of life, and has no claim or binding authority in the Kingdom of the Lord; the other, an official *order* and decision, clothed with all the authority and power of the chief executive himself (the Lord Jesus Christ), for all churches of Christ among all nations and in all ages.

The principle here involved is also true in its application to what the church did by the authority and order of the apostles, and what they did of their own initiative,

or what they performed under the expressed instructions and commands of the apostles, and what they did in and of themselves without official sanction. The apostles, as the inspired architects of the temple of God (see 1 Cor. 3:10), furnished the plans and specifications for the building of the church, and, in so far as the church acted or carried out these plans and specifications, they furnish a divine model for churches of Christ in all ages and among all nations; but what they did of their own mind and volition—that emanated from the church and not from divine inspiration and apostolic authority, whether right or wrong—has no binding authority upon the churches in other countries and in other ages, because all such acts are without divine sanction and official recognition, and are to be understood in the light of the conditions, situations and surroundings that were not only ordinary, but purely local, and hence involve no principle of the Kingdom of God that is of universal application.

The intelligent reader will readily dis-

cern the difference between those acts of the people of a state, county or community performed in obedience to law and official order and authority, from those acts wherein they take the initiative and voluntarily do things concerning which there is no law or official authority.

A proper conception and appreciation of these fundamental facts and principles will help the devout mind to see and appreciate the dignity, majesty, power and authority of the ambassadors of the Lord, and their official acts and orders as his authorized representatives to all the governments of the world and as the highest JUDICIAL TRIBUNE in his kingdom upon earth; and thus be able to rightly discern and divide the inspired from the uninspired, the official from the unofficial, the ordinary from the extraordinary, the authorized from the unauthorized, the principle from the mere opinion, in all those things associated with and pertaining to the apostolic office and the apostolic church.

CHAPTER XI.

THE FIRST GREAT WIRELESS MESSAGE FLASHED FROM THE NEW JERUSALEM, THE CAPITAL OF THE KING OF GLORY, TO HIS AMBASSADORS IN THE OLD JERUSALEM, ON THE GREAT DAY OF PENTECOST, A. D. 33; ANNOUNCING THE CORONATION OF THE KING, AND THE BEGINNING OF HIS ADMINISTRATION UPON THE EARTH—THE PROMPT NOTIFICATION OF THE MESSAGE TO THE REPRESENTATIVES OF ALL NATIONS BY THE KING'S AMBASSADORS (Acts 2).

With the foregoing facts and testimonies premised, we are now prepared to return to the subject of the inauguration of the Kingdom of Christ upon earth. Having previously shown the beginning of the kingdom in heaven, following the ascension of the Lord, we would naturally expect its beginning upon earth to be with

the first official act of the new administration. Hence we are informed that when the day of Pentecost was fully come, the apostles were all of one accord in one place in the city of Jerusalem. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance," etc. (Acts 2: 2-4). This was the fulfillment of the prophecy of Joel uttered centuries before, and the fulfillment of the promise of the Lord that the apostles should "be baptized in the Holy Spirit, not many days hence." *This was the first great wireless message, from the King after his coronation, establishing communication between heaven and earth—between the King and his subjects; the first time in the history of the world that an event of this kind ever occurred, because the baptism of the Holy Spirit was*

not given until after the Lord was glorified (see John 7: 39).

When the multitude came together, on account of the report of what had transpired, and saw the flaming tongues, and heard the wonderful words of life, each in his own language, they were greatly perplexed and amazed, and inquired what it all meant. The apostle Peter, whose discourse on that eventful occasion is the only one of record, presented the great facts of (1) *the death*; (2) *the burial*, (3) and the *resurrection* and *exaltation* of the Lord Jesus Christ, supported by the testimony of the prophets, the apostles and of the Holy Spirit, in that which they saw and heard; and, concluding, he said: "*Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ*" (Acts 2: 33-36).

Here, then, we have the first great act

of the King of glory upon earth, after his coronation; the endowment of his apostles with *power* as he had *promised* them—the *baptism of the Holy Spirit*; by which they were enabled to announce the King's message to all nations, in all languages, and be infallibly guided in all things pertaining to his name and kingdom. *Here, then, in the city of Jerusalem, was the place, and the day of Pentecost—the first Pentecost after the resurrection of the Lord from the dead—the time, when the Kingdom of Christ began in fact upon earth.*

THE GREAT DAY OF PENTECOST.

In order that the significance and importance of this day, with its marvelous record, may appear, and its relation to all divine revelation in all ages and in all dispensations, let it be observed that:

1. It was the *first time* the Lord had been heard from since his ascension (Luke 24: 50, 51; Acts 2: 1-36).

2. It was the *first time* that prophecies that were uttered centuries before were fulfilled (Joel 2: 28-32; Acts 2: 16-21).

3. It was the BEGINNING of the Kingdom of God on earth (Mark 9:1; Acts 2:1-47).

4. It was the BEGINNING of the first church of Christ (Matt. 16:18; Acts 2:47; 11:15).

5. It was the BEGINNING of the gospel in its completeness (Matt. 16:20; Acts 2:22-36).

6. It was the BEGINNING of the work of the Holy Spirit (John 16:7-15; Acts 2:33).

7. It was the BEGINNING of the world-wide commission to the apostles (Matt. 28:19; Mark 16:15; Luke 24:47; Acts 2).

8. It was the BEGINNING of the New Covenant in the blood of Jesus (1 Cor. 11:23-26; Acts 2:42; Luke 22:20).

9. It was the BEGINNING of the temple of God (Acts 2:47; 1 Cor. 3:16, 17).

10. It was the BEGINNING of the first law ever given in the name of the Lord Jesus (Acts 2:38).

11. It was the BEGINNING of the preaching of repentance and remission of

sins in his name (Luke 24: 46, 47; Acts 2: 38).

12. It was the BEGINNING of the using of the keys of the kingdom (Matt. 16: 19; Acts 2: 14-40).

13. It was the BEGINNING of the terms of pardon, that was for all nations (Mark 16: 15, 16; Acts 2: 39).

14. It was the BEGINNING of the announcement of great promises that were for all nations (Acts 2: 39).

15. It was the BEGINNING of the work of the ambassadors of the Lord to all nations (Matt. 28: 19; Acts 1: 8; 2: 22-42).

16. It was the BEGINNING of the administration of the apostles as supreme judges in the kingdom (Luke 22: 30; Acts 2: 13-21).

17. It was the BEGINNING of the *one fold* and the *one Shepherd* (John 10: 16; Luke 12: 32).

18. It was the BEGINNING of the binding and loosing by the apostles (Matt. 16: 19; Acts 2: 38-43).

19. It was the BEGINNING of the

true tabernacle which the Lord pitched, and not man (Heb. 8: 2; Acts 15: 15, 16).

20. It was the BEGINNING of the going forth of the law and the word of the Lord from Jerusalem (Isa. 2: 3; Acts 2: 14-42).

21. It was the BEGINNING of the marriage of the bride and bridegroom (Matt. 9: 15; John 3: 29; Eph. 5: 23-33).

22. It was the BEGINNING of the Christian dispensation (Eph. 1: 10; 3: 1-6).

23. It was the BEGINNING of the regeneration (Matt. 19: 28).

24. It was the BEGINNING of the apostolic teaching and practice (Acts 2: 42).

25. It was the BEGINNING of the laying of the one divine foundation of the church of Christ (1 Cor. 3: 10, 11; Acts 2: 36).

26. It was the BEGINNING of the addition of living stones on the foundation (Acts 2: 41).

27. It was the BEGINNING of a new and holy fellowship (Acts 2: 42).

28. It was the BEGINNING of the celebration anew of the Lord's death in his kingdom (Luke 22: 18; Acts 2: 42).

29. It was the BEGINNING of the great day of salvation (Heb. 3: 7-15).

30. It was the BEGINNING of divine spiritual life in Christ (1 John 5: 11).

31. It was the BEGINNING of the new creation in Christ Jesus (Eph. 2: 10).

32. Finally, it was the BEGINNING of the great and grand platform of the unity of the Spirit of God, to unite all the divided, scattered children of God into one complete and harmonious fellowship.

The platform of

(1) THE ONE BODY.

(2) THE ONE SPIRIT.

(3) THE ONE HOPE.

(4) THE ONE LORD.

(5) THE ONE FAITH.

(6) THE ONE BAPTISM.

(7) THE ONE GOD AND FATHER
OF ALL (Eph. 4: 4-6).

This is not all that distinguishes and differentiates this great and eventful DAY from all others in the history of

the world; but it is certainly enough to satisfy any honest, conscientious mind of its significance and importance in forming an intelligent, comprehensive knowledge of the great PLAN OF REDEMPTION that God has so graciously provided for all the nations of the earth.

Evidently the inability of the friends and followers of the Lord Jesus Christ, through the sweep of centuries past, and also even at the present time, to recognize and appreciate the meaning of what that day occurred, has led them into erroneous theories, ridiculous religious fads and confusion that have not only divided the army of the Redeemer into warring factions, spending *time, energy* and *means* in fruitless efforts, in antagonism and unholy emulation of each other, but have been, and continue to be, the most powerful obstacle and hindrance to the evangelization and conversion of the whole world, as well. Doubtless this state of affairs will continue and confusion will be worse confounded, until the followers of the Lord will become so discontented

and dissatisfied with the situation that they will be willing to return to the BEGINNING, there to drink at the fountain-head of the Kingdom of God upon earth, and learn and practice those infallible things that are so essential to its existence, unity, perpetuity and progress in all the world.

If all the priests, preachers, teachers and educators of religious thought, of all creeds, could be influenced to return and *begin the survey of the wonderful words and works of God from this GREAT CLIMAX AND CONSUMMATION OF THE AGES*, doubts would disappear, theories would be abandoned and God's children would converge towards his one everlasting kingdom as the rays of light tend and merge into the sun. From this great *center* of the world's history and the dividing line between the OLD and the NEW, the PAST and the PRESENT, the LAW and the SPIRIT, one should be able to *survey* the vast fields of divine revelations to the generations in past ages and dispensations. He should be able to discern between history, poetry

and prophecy and apprehend the word of God and the truth of God to former generations that are now *obsolete*, because it pertained and belonged to dispensations that have long since been *abrogated*. He should be able to discern between type and the antitype—that which was temporary and provisional, and that which is permanent and eternal. In a word, he should be able to discern the difference between the laws, institutions, etc., that were given for *one nation only*, and those that are given for *all the nations*. He should be able to explore the great field of the *apostolic teaching and practice*, whether of history, epistolary or prophecy, and discern and *rightly divide* the word of the Lord to the generations under the Christian dispensation, and thus be able to not only *know*, but to be firmly established as well in, the *present truth* (2 Pet. 1:12).

The object in dwelling upon the BEGINNING of the Kingdom of the Lord is to impress the thoughtful and discerning mind with the significance of that event in forming an intelligent conception of

the divine government in relation to all the world. Trusting that the reader will appreciate and recognize the value of this great fact, we will now revert to a brief consideration of a few of those things that transpired upon that eventful occasion. It will be seen that ere the apostle had concluded his discourse upon that memorable day, many were convicted of their sins, and exclaimed: "*Men and brethren, what shall we do?*" Let it be observed that the conviction and question followed the presentation of the evidences and testimonies of the proposition of the *death, burial, resurrection and exaltation* of the Lord Jesus Christ at the right hand of God, invested with all authority and power. Having been charged with the horrible crime of his murder, they were pierced in their minds and consciences, hence the question. This great change in their minds from unbelief to faith that stirred them to action, was accomplished by the living word of God, announced by the inspired preacher. Their faith, therefore (for faith is the conviction of things

not seen—Heb. 12: 1), was produced by the Holy Spirit in the apostles through the agency or medium of the language of each nationality; for each one “*heard in his own language the wonderful works of God.*” Therefore they were in this way begotten or made believers by the Holy Spirit; *i. e.*, by hearing the divine idea or word of God communicated to them by the Spirit in the apostles through the medium of their own language. Thus it is seen that the endowment of *power promised the apostles* by being baptized with the Holy Spirit was the *power of language, the power of divine knowledge*, for knowledge is power. If all who, in these latter times, lay claim to this wonderful baptism of the Spirit would present some similar demonstration of their endowment of the Spirit, those of us who are less favored might be persuaded to believe that there might be some truth in their assumptions. Therefore, in the absence of any and all evidence to prove their claim, and in view of the fact that when the Saviour promised the baptism of

the Spirit to his *apostles* he said, "*The world cannot receive it*" (John 14:16, 17), we conclude that all persons making such claims *now*, belong in that class described by Paul, who said: "*Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm*" (1 Tim. 1:7).

The apostle's answer to the question was clear, direct and positive. He said: "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit*" (Acts 2:38). The answer is a vital one, and of momentous concern to every intelligent and accountable person, because it involves the authority of the Lord Jesus, the commission he gave his apostles, the work of the Holy Spirit, and the salvation of men from sin. This is the first command ever announced by the authority of the Lord after his exaltation, and it follows strictly the order of the great commission to the apostles, and is an infallible guide in the exegesis of that

instrument; because this answer was inspired by the Holy Spirit.

Let the reader keep in mind the fact that the apostles were speaking to some sixteen or seventeen different dialects of languages, and that they spoke as the Spirit gave them utterance, and that because of this fact the words spoken, the commands given, were those of God, of the Lord and of the Holy Spirit. Hence, the acceptance and obedience of the commands would be the acceptance and obedience of the counsel and commands of the Holy Spirit. The rejection or refusal to obey the commands would be the rejection and refusal to obey the Holy Spirit, while to resist them, and to speak against them and disrespectfully of them, would not only be speaking against and disrespectfully of the Holy Spirit, but would be fearfully dangerous, because the Saviour said: "*Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come*" (Matt. 12: 32).

That we may know just how we can be

guilty of this awful crime, we find that Stephen charged upon those who resisted the gospel he preached that they resisted the Holy Spirit, as their fathers did (Acts 7: 51); and the fathers resisted and rejected the Spirit by refusing to hear and obey the teaching of the Spirit through the prophets, for it is said: "*Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear*" (Neh. 9: 30). And again: "*Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets*" (Zech. 7: 12). Hence, as the fathers resisted the Spirit by resisting the prophets' preaching, so those that reject and resist the apostles' teaching and preaching, concerning their salvation, resist and reject the Holy Spirit. Those who *receive, believe and obey the apostolic teaching and preaching*, receive, believe and obey the Holy Spirit, because the gospel they preached was by the "*Holy Spirit sent*

down from heaven; which things the angels desire to look into" (1 Pet. 1: 12). The apostle assured his inquirers that the promise was not only to them, but to their children, and to all that were afar off (the whole heathen world—Eph. 2: 17), even as many as the Lord should call; thus indicating to them the universal and world-wide nature of the Lord's last great message to the sons of men. At the conclusion of the apostle's earnest exhortation urging immediate action upon the part of his auditors, we are informed that as many as three thousand persons gladly received his message, and were immediately baptized and added unto them, and that they continued steadfastly in the *apostles' teaching*, and in *fellowship*, and in *breaking of the loaf*, and in *prayers*.

THE FIRST CHURCH OF CHRIST.

Here, then, we have the record of the origin of the first church of Christ on earth, and the divine, infallible agencies that produced it, together with the order and manner of its public service and wor-

ship. The apostles of the Lord preached the gospel; the people *heard, believed, repented* and were *baptized in the name of the Lord*. They received the *remission of their sins* and the *gift of the Holy Spirit*. Hence, the preaching of the gospel by the apostles and what the people did and what the Lord did for them constitute the three essential elements in its origin. That which was necessary to constitute them members of the church of Christ was entirely different from what they were to do, and did do, as members. Hence, as members they continued in the *apostles' teaching*—that teaching that was so essential to their growth and progress in the new life to which they were called. They continued steadfastly in *fellowship*, the joys of which are always in evidence when people are reconciled to God and to each other—a fellowship exemplified by a common contribution to one great common cause. They continued *steadfastly in prayer and praise* (worship) to God for his mercy and goodness, in the forgiveness of their sins, and being adopted into

his family and thus becoming his dear children; and they continued steadfastly in the *breaking of the bread*, in memory of the Lord who died for their sins.

Therefore the first congregation of the Lord, as to its *origin* and *worship*, furnishes a *pattern* or *model* for all churches of Christ that may be constituted in all ages and among all nations. If all preachers, teachers and evangelists could be induced to return to this fountain-head of Christianity, and adopt this infallible *plan* and *pattern* in forming congregations of the Lord, all churches would be alike and a uniform order of worship would obtain throughout the Christian world. And, as a consequence of this unity of plan and pattern and life resulting therefrom, there would be such a unity among the followers of the Saviour that the world would be compelled to believe on him. All governments and fraternal organizations have a uniform method by which aliens and strangers become citizens and members. In the kingdom of nature there is one uniform method or way by

which every child comes into the world, and as God's ways and methods are uniform, and as the Saviour expressly said: "Except a man be born again, he cannot enter into the kingdom of God;" we therefore conclude that there is but one great, universal, uniform way—and *only one*—by which persons are made citizens of "the commonwealth of the kingdom of God."

Attention is directed to the fact that the word "*church*," used to designate the followers of the Lord, only occurs three times prior to Pentecost; and in only one of these occurrences does it refer to the church of Christ. After Peter's great confession, as recorded in Matthew, sixteenth chapter, Jesus said: "*Upon this rock I will build my church; and the gates of Hades shall not prevail against it.*" Here the Saviour calls the institution that was being preached as nigh or approaching—the Kingdom of God, soon to be inaugurated—"MY CHURCH;" and that it was yet to be *built*. It is significant that this word only occurs but the one time

(as referring to his church) prior to the day of Pentecost, and that prospectively; while after that day it occurs *more than one hundred times* in designating its actual existence. The phrase "The Kingdom of God," used prior to the Saviour's death, and the church of Christ, as found in the apostolic teaching and practice, are synonymous terms representing the same divine institution—one in its *preparatory state*, the other as an accomplished *fact*. Though the phrase, "*The Kingdom of God*," was still applied to the people of God, yet locally the word "church" was more generally used. "The Kingdom of God" and "The Church of God" are terms that express the people of God as a whole, or, as the apostle expresses it, "THE WHOLE FAMILY IN HEAVEN AND EARTH;" while the word "church" more usually designates a local congregation of citizens of the whole, in any given community or locality. For an example, the apostle Paul addresses his first Corinthian letter to the church of God in Corinth; and his letters to the brethren in Thessalonica are

addressed to the "CHURCH OF THE THESSALONIANS;" and beyond all doubt he designated the citizens of the Kingdom (or Church) of Christ in those localities.

Much confusion and misunderstanding would be avoided if it was always kept in mind that the word "church" means congregation; at least, the word in the original, from which we have the word "church," conveys that idea. Hence it would be just as Scriptural, and probably more correct, to say the *congregation* of *God*, or the *congregation* of *Christ*, as to say *church* of *God* or *church* of *Christ*. And if the *congregation* be constituted of *Christians* (and it should not be constituted unless it is), we are utterly unable to discern the difference between a *congregation* of *Christ*, and a *Christian congregation*; or a *church* of *Christ* and a *Christian church*.

But this great and wonderful institution that the Lord and Saviour Jesus Christ declared he would build, and that he called "*my church*," was after its establishment designated:

1. As the Church of the Lord (Revised, Acts 20: 28).
2. As the Church of God (1 Cor. 1: 2).
3. As the Temple of God (1 Cor. 3: 16).
4. As the House of God (1 Tim. 3: 15).
5. As the Kingdom of his dear Son (Col. 1: 13).
6. As the Church of the Firstborn (Heb. 12: 23).
7. As Churches of Christ (Rom. 16: 16), etc.

In view of these facts, all who love our Lord in sincerity and truth, and who desire a restoration of primitive Christianity, should, for the sake of unity and harmony and for the evangelization of the nations of the earth, be willing to call or designate this glorious church of the Redeemer by the name of its illustrious founder, to the end that there may be *glory* in THE CHURCH OF CHRIST (Eph. 3: 21) unto him, among all nations and in all ages.

We here conclude this chapter on the beginning of this Heaven-ordained King-

dom of the Lord upon the earth, with the words of Dr. Adam Clarke, who, quoting the words of another, said: "There is nothing so *august* as this church, seeing it is the *temple of God*. Nothing so worthy of *reverence*, seeing God *dwells* in it. Nothing so *ancient*, since *patriarchs* and *prophets* labored in building it. Nothing so *solid*, since Jesus Christ is the *foundation* of it. Nothing more *closely united* and *indivisible*, since he is the *corner-stone*. Nothing so *lofty*, since it reaches as high as *heaven*, and to the *bosom of God* himself. Nothing so *regular* and *well proportioned*, since the Holy Spirit is the *architect*. Nothing more *beautiful*, or adorned with greater *variety*, since it consisted of *Jews* and *Gentiles* of every *age*, *country*, *sex* and *condition*; the mightiest *potentates*, the most renowned *lawgivers*, the most profound *philosophers*, the most eminent *scholars*, besides all those of *whom the world was not worthy*, have formed a part of this building. Nothing more *spacious*, since it is spread over the whole earth, and takes in

all who have washed their robes and made them white in the *blood* of the Lamb. Nothing so *divine*, since it is a living building, *animated* and *inhabited* by the Holy Spirit. Nothing so *beneficent*, seeing it gives *shelter* to the *poor*, the *wretched* and *distressed* of every nation and kindred and tongue. It is the *place* in which God does his marvelous works; the *theater* of his justice, mercy, goodness and truth—where he is to be *sought*, where he is to be *found*, and in which alone he is to be *retained*. As we have one God, and one *Saviour* and *Mediator* between God and man, and one *inspiring Spirit*, so there is but ONE CHURCH, in which this ineffable Jehovah performs his work of salvation." And but one everlasting gospel—one uniform law of pardon, and only one, for all nations and generations of men in all countries and in all ages.

CHAPTER XII.

THE ADMINISTRATION OF THE KINGDOM
BY THE AMBASSADORS AND SUPREME
JUDGES.

If the reader is ready to accept the Lord Jesus Christ as Prophet, Priest and King—as Prophet to teach him, Priest to make atonement for him, and King to govern him—he will be prepared to appreciate the investigation and discussion of the things pertaining to acceptance and enjoyment of citizenship in his kingdom. Fundamental to the investigation, and necessary to a proper conception of the great scheme of human redemption, is to have firmly fixed in mind the *unchanging* and *underlying* “*principles*” of the divine government in relation to man; the principles that form the ground plan, or foundation, upon which all divine revelation and legislation to man are based. The failure of men to

recognize and grasp this great fact has led thousands of honest seekers after truth into conflicting, erroneous theories, ridiculous religious fads and confusion that is amazing. And these conditions will continue until men are willing to recognize, accept and be governed by these vital elementary principles of the divine government, in dealing with man.

These *principles* are, in relation to man, in all ages and dispensations the same; they are, like their divine author, without "*variableness or shadow of turning.*" they never change, but abide forever. They related to the first man, and relate to all men in every age, generation and dispensation. The principles are: *Faith and Obedience to the Divine Will.* They pertained to Adam, the first man, and to the Patriarchal age, the Jewish age and the Christian age; they are the basis and foundation of all of God's counsel to man. Let this great fact be firmly fixed in the mind for a *beacon light*, and, with it, the other great corresponding fact; namely, that the *law, method or procedure* by

which these *principles* are *demonstrated*, *manifested* or *exemplified*, have changed in each and every dispensation. As the apostle said: "*For the priesthood being changed, there is made of necessity a change also of the law*" (Heb. 7: 12).

Therefore the *tests*, *methods* and *enactments* by which these principles were exemplified, having *changed under the different dispensations*, according to the divine will, and suitable to and accomplishing the purposes for which they were enacted, it will be readily recognized that what God requires of man *now*, to *exemplify* these principles, and in order to his acceptance and redemption from sin, is something entirely foreign from what he required of man under the Jewish or Patriarchal administrations of his government; and that what was the truth and law of God, and right for man to *observe* under those dispensations, would be wrong and sinful for one to do under the present dispensation. Hence, the apostle speaks of persons, who had gone back to the law of God that belonged to

an age and dispensation that had been *abrogated*, as having "*fallen from grace.*" A proper appreciation of these elemental principles, as stated above, will clear the way for an intelligent conception of *discerning* and *rightly dividing the word of God to all mankind in all ages and in all dispensations.*

THE GOSPEL IN SAMARIA.

Having observed the *beginning* of the divine institution, the *church of Christ* that had been for ages the subject of type and shadow, of prophecy, poetry, promise and preparation, we will now turn attention to its actual operations and administration under the authority of the ambassadors of the Lord. They were expressly ordered to begin at Jerusalem, then in all Judea, then in Samaria, and thence to all the earth. The church in Jerusalem prospered greatly, and not only became a great congregation numerically, but a large number of Jewish priests became obedient to the gospel. And when the persecution began with the assassina-

tion of Stephen, the brethren were scattered, and traveled throughout Judea, preaching the gospel to the Jews only. But Philip, one of the deacons of the congregation at Jerusalem, and an evangelist, went down to the city of Samaria and began a protracted effort in that place. The people of the city were greatly stirred over his preaching, for it is said he "preached Christ unto them," and the things pertaining to the Kingdom of God; confirming his message with miracles wrought in behalf of the suffering, sorrowing and distressed, "*and there was great joy in that city.*" But there was one man in the city, Simon by name, who by magic or hypnotic powers had impressed the people, both small and great, that he had "*the great power of God,*" and to him they all had great regard, being as it were a kind of oracle or leader among the people; but Philip's powerful preaching, and works of benevolence and mercy in the name of the Lord, broke the spell of this man's influence over them, for they received and believed Philip's message,

and were baptized, both men and women; even Simon himself was caught in the great tidal wave, and accepted and obeyed the gospel. And he remained with the evangelist, probably assisting him in some way in the meeting, for he evidently was amazed at what was being accomplished.

WHY PETER AND JOHN WERE SENT TO
SAMARIA.

When the apostles at Jerusalem received information that Samaria had received the gospel, they dispatched Peter and John to the new field of the operation of the kingdom, to inaugurate those agencies and forces that were essential at that time to the growth and progress of the work—agencies and forces that were not within the power of the evangelist to confer. What these two ministers plenipotentiary did upon their arrival at Samaria is exactly what they were sent to do. Hence we find that they *prayed* and *laid hands on certain persons* in order to confer upon them the extraordinary *gift of the Spirit*. That the intelligent reader

may not confuse the various *promises* and operations of the *Spirit*, we here present them in the *order* in which they were *conferred*.

I. *The baptism of the Holy Spirit promised to the apostles to equip them intellectually for preaching the gospel in all languages and to guide them into all truth; this promise was fulfilled on the day of Pentecost (Acts 1:8; 2:1-4).*

II. *The ordinary gift of the Holy Spirit; i. e., "the Spirit of adoption, whereby we cry, Abba, Father," that was promised on the day of Pentecost to the inquiring multitude; and to all others, in all ages, who like them hear, believe, repent and are baptized in the name of the Lord for remission of sins (Acts 2:38; Rom. 8:15).*

III. *The extraordinary gift of the Spirit by prayer and laying on of the apostles' hands, that conferred upon the recipients various gifts, but not the gifts and powers of the baptism of the Spirit (Acts 8:16, 17; 19:6).*

IV. Then, there are the *fruits* of the

Spirit always in evidence by those who have received the *Spirit of adoption* (Gal. 5: 22, 23).

Hence it will be seen that the *extraordinary gift of the Spirit* was the one conferred upon the brethren at Samaria because the ordinary gift they had already received by their obedience to the gospel. The question, then, naturally arises, what was this *gift* for, and why couldn't Philip confer it?

In order to appreciate the importance of this *extraordinary gift* of the Spirit, conferred only through the apostles, let it be borne in mind that here were men and women that were merely new-born babes in Christ; that all they knew of this new cause they had embraced, had been learned from the preaching of this evangelist; that they had no other *way* of obtaining one word of information in regard to the matter, only by his preaching; that at that time not a single word of the gospel had been committed to *writing* in any *language*. They had heard, learned and obeyed the commands of the Lord

that constituted them citizens of his kingdom; but how were they to *learn* and *know* those things that they were to do as citizens, the things absolutely essential to their growth and progress in the divine life? In a word, all those things that we have *now* in the apostolic *teachings and practice*, that pertain unto life and godliness, that have been given through the knowledge of Him that has called us to glory and virtue—the things in the *New Testament*. The evangelist must go to other fields to preach the unsearchable riches of Christ, and the ambassadors of the Lord were under orders from the King to “go and teach all nations,” and they, therefore, could not stay there and teach them those necessary things.

Therefore, in the apostolic times the churches were organized with supernaturally endowed elders or officers that were provisional.

The apostles, by *prayer and laying on of hands, conferred upon the brethren a measure of the gifts of the Spirit, so that the Spirit through these brethren taught*

the congregation all those things that were essential to growth into full-grown men and women in Christ—the things that we call practical Christianity. The reader, by reference to the first Corinthian letter, twelfth chapter, eighth to tenth verses, will find as many as *nine different extraordinary gifts* of the Spirit, during the apostolic period of the church, and in the next chapter (thirteenth) he will learn that they were all to cease or pass away, being *provisional*; and that which was, and is, a more excellent way was to be permanent; namely, *faith, hope and love*. The reader is urged to study thoroughly the twelfth, thirteenth and fourteenth chapters of Paul's first letter to the church of Corinth, in order to have at hand an intelligent, comprehensive knowledge of these endowments of the Spirit and their purposes. For want of this information, or positively refusing to recognize the authoritative teachings of the ambassadors of the Lord concerning the question, many persons have claimed to possess and to exercise *one* of these

extraordinary endowments of the Spirit; namely, "*the gift of healing the sick.*" It is singular and strange that those who make such claims never hold, advocate or claim *any of the other gifts of the Spirit*, such as the *gift* of languages, interpretation of languages, *gift* of prophecy and *discerning* of spirits, etc. Therefore, in view of these facts, and the further fact that there is no evidence to-day of any healing of sick persons, only by means of well-known scientific methods and remedies, we conclude that persons making such claims are either lacking in information, or seeking to impose upon credulous persons for selfish purposes.

The instruction of the apostle James in his Epistle relative to sending for the elders of the church in case of the sick, and for them to pray and anoint such persons, and they would be healed, is to be understood in the light of the fact that it was an *eldership that was endowed with the gifts of the Spirit by the apostles of the Lord*. The reason why Philip could not confer this power was because

he was not an *apostle*, but was an *evangelist*, and had never been baptized with the Holy Spirit. The powers of the Spirit that he exercised were received by him through the apostles, and he could not transfer those powers to others, because it was a function that belonged to the *ambassadors* of the Lord and to no *one else*. Hence, when the apostles all *died*, and all those who had received the Spirit from them, *by prayer and laying on of their hands, passed away*, all those miraculous powers ceased. Therefore, there could not be *now*, or since all these apostles and evangelists and elders have died, a single *one* of these *gifts* of the *Spirit exercised*, because there are no apostles or persons in all the world, endowed with the *baptism of the Holy Spirit*, to confer such extraordinary powers.

If there was always a proper recognition of the distinction of those agencies and forces that obtain in the establishment of an institution, from those by which the institution is perpetuated, there

never would be any confusion in their apprehension. In creation we have first the *miracle*, the *extraordinary*—all things being made by the hand of God, complete; then the *ordinary law*, of everything bringing forth *after its own kind*. Therefore, since God has finished his wonderful works of creation and rested, or ceased from those works, and given the ordinary law of reproduction, by which his creation is perpetuated, those extraordinary manifestations of his powers have ceased. So in the Christian creation, the Lord, by the *extraordinary power* of his Spirit through the apostles, has finished the work of his spiritual creation, and has rested or ceased from those wonderful works, having *ordained* the *ordinary law* (the gospel) by which his spiritual creation is perpetuated. Having therefore ascertained the object of the impartation of the Holy Spirit through the laying on of the apostles' hands, we will revert to one other prominent incident that occurred in connection with the apostles' work while in Samaria.

THE SUPREME JUDGE'S RULINGS RELATIVE
TO OFFENCES COMMITTED BY THE
CITIZENS OF THE KINGDOM.

When Simon (mention of whom has already been made) saw that, *through laying on of the apostles' hands*, the Holy Spirit was conferred, he offered them money if they would give him the power to likewise confer the Spirit upon others. Evidently his old ruling passion of turning everything to one purpose, of making money, was dominant in his heart and mind. It appears that from his viewpoint he saw that, could he obtain this power, he would be able to regain his former prestige with the people, which he had largely lost through the work of the evangelist, and also reap a lucrative return from persons who would reward him liberally for conferring upon them the gift of the Spirit. Peter's answer to his horrible proposition was quick, keen, decisive and scathing. He said: "Thy money perish with thee, *because thou hast thought that the gift of God may be pur-*

chased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8: 19-23). It should not be considered strange or remarkable that Simon should relapse into his old ways so suddenly, neither should the genuineness and integrity of his faith and obedience to Christ be questioned because of that fact.

All ministers of the gospel, who have made a study of human nature and have had large experience with men of different types of mind and habits of life, have observed instances similar to Simon's. They have seen men whom they had been instrumental in causing to give up and renounce sins, and habits of long standing, and penitently obey the gospel, all of a sudden, by association or some other influence, relapse into their old sins and ways. Simon's case, therefore, in

this regard, is not alone; neither was he the first nor the last man who has *thought* in his heart to buy the *gift of God with money*. Many men who have accumulated large sums of money by unfair and unrighteous methods, not only against God, but against their fellow-man as well, have *thought* in their hearts that the making of a large contribution to some benevolent or philanthropic enterprise would bring them into favor and acceptance with God, and entitle them to his gifts.

It should be observed that Simon's sin was in the *thought of his heart*, not in the sins he had committed prior to his faith and baptism. Peter did not say, "Thou art *still* in the gall of bitterness;" neither did he say, "Thou art *yet* in the gall of bitterness;" but, "Thou art in the gall of bitterness." The words "still" and "yet" are not in Peter's answer. While there can be no apology or palliation for his sin, because the apostle's perception of his heart and mind indicated an appalling condition, yet there have been, and con-

tinue to be, thousands that are in *gall* just as *bitter* and in *bonds* equally as *iniquitous*.

THE GREAT LAW OF PARDON IN THE
KINGDOM.

Simon, like all obedient believers, had complied with the one great, universal, uniform law of pardon to all aliens. He had *believed*, *repented*, *confessed* and was baptized in the name of the Lord, and thus became a citizen of the kingdom, and now, having committed an offense against the divine government as a citizen, he is informed of the law of pardon that he must comply with in order to receive forgiveness. The apostle does not command him to believe and be baptized again for remission, but commands him to "*repent*, and *pray* to God that the *thought* of his heart may be forgiven him." In that, he would come to God in prayer by faith, confessing his sins. Hence we have here the two great laws of pardon or remission of sins. One for the *alien believer*, the other for the citizen of the kingdom. We

will here give them together, so that one can see wherein they differ, and to whom they apply.

The alien sinner must:

1. BELIEVE ON THE LORD JESUS CHRIST (Mark 16: 16; Acts 16: 31).

2. REPENT OF HIS SINS (Luke 24: 47; Acts 17: 30).

3. CONFESS THE LORD JESUS WITH HIS MOUTH (Rom. 10: 9).

4. BE BAPTIZED FOR REMISSION OF HIS SINS (Mark 16: 16; Acts 2: 38).

The citizen must:

1. BELIEVE WHAT THE LORD COMMANDS HIM (Heb. 11: 6; 10: 39; Acts 13: 39).

2. REPENT OF HIS SINS (Acts 8: 22; Rev. 2: 16).

3. CONFESS HIS SINS (1 John 1: 9).

4. PRAY FOR REMISSION OF HIS SINS (Acts 8: 22; 1 John 5: 14-16).

Therefore the actions of these ambassadors at Samaria, especially in the case of

Simon, are very important, because they furnish the great law of pardon to the citizens of the kingdom who may commit offenses against the divine government, incurring the displeasure of the King, and who desire to be restored to the enjoyment of his mercy and pardon. If the reader will keep these two great laws of pardon in mind, he will never be mistaken or confused in their application to the two distinct classes of persons to whom they relate.

CHAPTER XIII.

THE CONVERSION OF A GOVERNMENT OFFICIAL OF GREAT AUTHORITY, THE TREASURER OF QUEEN CANDACE OF ETHIOPIA (Acts 8: 26-40).

The church in Samaria being endowed with those gifts that were essential to its edification and development, the apostles returned to Jerusalem, while Philip the evangelist was ordered to the south of Jerusalem, in the way to the celebrated city of Gaza. Here, *en route* to Ethiopia, he found a distinguished government officer of great authority, the treasurer of Queen Candace of that country—a religious man, who had been to Jerusalem to worship, and, returning in his chariot, was reading the prophecy of Isaiah. The Spirit ordered the evangelist to approach the man and join his company, and when he came in hearing of him, he discovered he was reading, aloud, the most graphic

description of the death of the Lord Jesus Christ found in all the prophecy of Isaiah. The evangelist asked him if he understood what he was reading. He confessed his inability to understand the prophecy without some one to instruct him, and he requested the evangelist to take a seat in the chariot with him. On being seated, the officer asked the evangelist of whom the prophet was speaking, of himself or with reference to some one else? The portion of the book he was reading was as follows: "*He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth*" (Acts 8: 32, 33).

The evangelist, in answering the question, began with this Scripture for his text, and preached unto him Jesus. In preaching Jesus, he preached his death for sin; his burial, resurrection, ascension and exaltation at the right hand of God; invested with all authority in heaven and

in earth; his commission to the apostles to go into all the world and preach the gospel to all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; in a word, he preached the things pertaining to the Kingdom of God and the name of Jesus Christ. As they journeyed, they came to a certain *water*; the officer called the evangelist's attention to the fact, and said: "*See, water; what hinders me to be baptized?*" and the evangelist said: "*If you believe with all your heart, you may.*" The officer said: "*I believe that Jesus Christ is the Son of God.*" The chariot was halted and *they went down both into the water, both evangelist and the officer, and the evangelist baptized him.* After the baptism the evangelist was caught away by the Spirit, while the officer journeyed homeward, *rejoicing*, which always follows an intelligent *faith* and *obedience* to the gospel of the Lord Jesus Christ.

There are several things about the conversion of this prominent man that are so

important that they should have more than a passing notice here. In the first place, we will observe the agencies that are connected with the case:

I. THE ANGEL WHO SPAKE TO THE EVANGELIST AND INSTRUCTED HIM WHERE TO GO (Acts 8: 26).

II. THE SPIRIT IN THE EVANGELIST THAT ORDERED HIM TO JOIN THE CHARIOT (Acts 8: 29).

III. THE EVANGELIST WHO PREACHED THE WORD OF THE LORD TO THE OFFICER (Acts 8: 35).

IV. WHAT THE OFFICER DID HIMSELF: HE HEARD, BELIEVED, CONFESSED AND WAS BAPTIZED, AND REJOICED (Acts 8: 36-39).

V. WHAT THE LORD DID FOR HIM: PARDONED HIS SINS (Mark 16: 16; Acts 2: 38, 39).

This man's conversion is a practical illustration of the Lord's words in John 3: 8, where he says: "*The wind bloweth where it listeth, and thou hearest the*

sound thereof, but canst not tell whence it cometh, and whither it goeth: so [in this way] is every one that is born of the Spirit." The Lord did not say that the wind bloweth, and you "SEE" its EFFECTS—the point of analogy is not SEEING; neither did he say that the wind bloweth, and you FEEL the EFFECTS thereof—the point of analogy is not FEELING; the wind bloweth and thou "*hearest,*" "HEAREST!" "HEAREST!" The point of analogy is that of HEARING. Faith cometh by hearing, so, or in this way, is every one born or begotten of the Spirit; that is, begotten or made a believer by *hearing* the word of God. That little word "hear" is the *key* in that passage, that unlocks and discovers all the *mystery* that was supposed to be in the Saviour's illustration drawn from the wind. In the case of this officer of the Ethiopian government, the Spirit of God was in the evangelist, and directed him to the man in the chariot, and the Spirit, through the evangelist, preached the gospel to him, expounded the meaning of Isaiah's prophecy until the officer was

convicted, acknowledged his *faith*—the faith that comes by “HEARING”—and was baptized or born of water and the Spirit, and entered into the Kingdom of God, and rejoiced in sins forgiven. But he did not know where the Spirit came from, because the Spirit was in the evangelist, neither did he know where the Spirit had gone, because the Spirit caught away the evangelist from him, and he saw him no more; but he did hear, believe, confess, and was baptized or born again, and entered the kingdom, and hence we have a *practical demonstration* of what the Saviour meant by being “born again.”

It will be seen that this government official, the people of Samaria, and the Pentecostian inquirers, all did the same things to become citizens of the Kingdom of God; all complied with the one uniform law of entrance into the kingdom; and as no one could enter the Kingdom of God except he “*be born again*,” and as what they *all* did brought them into the kingdom, it therefore follows that the phrase “*being born again*” is a figure that

literally means *faith and obedience to the Lord Jesus Christ*.

The author is aware of the fact that critics have held that this thirty-seventh verse, containing the officer's confession, is an interpolation, and should not appear in the sacred text; be that true or false, *it must be admitted* that it appeared at a very early date, and, with it omitted, it can be conclusively proven by infallible texts that the confession of the name of the Lord Jesus is a prerequisite to salvation, and therefore prior to baptism. But the fact is, that the officer's question to the evangelist, "*See, water; what doth hinder me to be baptized?*" implies something additional, and what could be more proper than the evangelist's reply, when it is remembered that after Peter had made the great confession, "Thou art the Christ, the Son of the living God," the Lord said: "Upon this rock I will build my church," etc. (Matt. 16: 16-18)? No one should ask for any higher authority or any additional evidence of the importance of the confession.

But because the confession appears in this man's case, and not in the others examined, and that the people at Pentecost were commanded to repent, while no repentance is mentioned in this man's obedience, nor of the people of Samaria, some superficial minds have been led into confusion relative to all of the *conditions of salvation*. It is proposed here, before taking leave of the conversion of this distinguished gentleman, to present for the benefit of the intelligent reader an *infallible rule*, the knowledge of which will enable him to perceive the harmony and unity of all the cases of conversion found in the apostles' teaching and practice. Before stating this rule, let it be remembered, as stated in a former chapter, that there is but one *great universal, uniform law of pardon* or entrance into the Kingdom of Christ—and *only one*. Without a recognition of this fact, all is *confusion, contradiction* and *division*, and all effort to *reconcile* and to *harmonize* the word of God is *useless* and *fruitless*. *The rule is this: That all of the conditions that are*

essential to salvation that are expressed in the gospel of Christ are to be understood as implied in every case where salvation is promised, though they all be not there expressed. Let the reader, with this rule in mind, examine every case of pardon he finds during the apostolic period, considering the *conditions, situations and surroundings of each*, and he will have no trouble in seeing the *unity, beauty and harmony* of the divine plan of redemption.

Attention is called to one other incident in this man's conversion, because there has been some discussion and difference of opinion in regard to it. That is, the *way, manner or mode* of the baptism administered by the evangelist in this case. It seems strange that there would be any question of difference as to how the eunuch was baptized, in the face of the fact that, after arriving at the water, the historian would be so careful to details that he records the fact that "*they went down both into the water,*" and then, to further impress that fact, he added:

“Both Philip and the eunuch; and he baptized him.” It appears to any unprejudiced mind, upon a moment’s reflection, that if Philip could have baptized him without going down into the water, he would have done so, to not only avoid wetting and soiling his clothes, but also in respect for the garments of his distinguished candidate. If he could have been baptized, according to the *word of God* in some other way than by an *immersion in the water*, the reason of every man naturally cries out and asks, *“What was the use of these two traveling gentlemen unnecessarily soiling their garments?”* and more especially when it is probable, on account of the prominence of the candidate, he was elegantly attired, and doubtless Philip had on his Sunday suit. At least, that is the way the matter appeals to me; that, had I been the evangelist in this case, and knew that I could baptize him according to God’s *will and way*, *without going into the water*, or even have my candidate get out of his chariot, that is exactly what I would have done;

and I venture the assertion that that is what nine men out of every ten, especially evangelists and preachers, would have done. Therefore the fact that they not only got out of the chariot, but "*went down both into the water,*" implies that the baptism could not be performed out of the water. But it is said that "*he baptized him*" after they had both gone down into the water. What, then, did Philip do when he baptized him?

I believe the question can be *completely* and *satisfactorily answered* by relating an incident that occurred some years ago with the writer when holding a series of meetings in an adjoining State. Being the guest of one of the good citizens of the community, whom I will call Mr. B., and while sitting in his parlor after enjoying the midday meal, he said: "You don't preach the same doctrine that the man over at the chapel preaches."

I said: "He doesn't preach the truth, then, does he?"

He laughed.

I said: "In what does our preaching differ?"

He replied: "You preach as though immersion was the only right way to be baptized—at least, that's the way you have impressed me—while he is very liberal and gives every one the right to make his own choice in the matter; and if you preachers can not agree on what is the right way, how do you expect men like me to ever know what is right?"

I said: "Mr. B., there is no use for us to waste any time in fruitless wrangling. I am engaged in my Lord's business, and his business requires haste, because life is short and death and judgment are sure. Before we proceed further, I want to ask you one question: If you knew the Lord's will and way, the right and Scriptural way to be baptized, would you do it?"

He said: "Yes, I would."

I then said: "You need not take my word, nor the other preacher's word, at all in the matter, but you take the word of the Lord, and do what it tells you to do and in the *way* it tells you,

and you will be infallibly right and safe.”

I then took his Bible from the center-table and read to him the great commission by Matthew: “Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

He said: “I believe all of that, but it does not say how.”

I then read the language of Peter on the day of Pentecost, where he said: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,” etc.

He said: “I believe all that, too, but it does not say how.”

Then I read to him this incident of the baptism of the eunuch, and said: “Mr. B., I will ask you upon your honor if the fact that both Philip and the eunuch *went down into the water* does not look like a case of immersion?”

He said: “Yes, I will admit that much, for that is the way I have seen you do with the candidates you baptize.”

I said: “After they were down in the water, he baptized him.”

He said: "Yes, but how?"

I said: "Mr. B., do you believe that Philip baptized him according to *God's will and way*; that he baptized him in harmony with and according to the word of God?"

He replied: "Yes; certainly I believe he was baptized right and according to *the word of God*, but how?"

I then read to him the word of God in the sixth chapter of Romans, as follows, "Therefore we are *buried with him by baptism*," etc., and said: "Then, if he baptized him according to *the word of God*, and you say you believe he did, what did he do then?"

He said: "It looks like he buried him in the water."

I said: "Isn't it a fact, Mr. B., that is what he did, if he baptized him according to the word of God?"

He said: "It certainly is."

I then read to him Col. 2: 12, "Buried with him in baptism, wherein also ye are raised with him," and said: "Did he do anything else?"

He replied: "He raised him, I guess."

"No," I replied; "no guessing about it. Isn't that the fact?"

He replied: "It surely is."

I said: "Isn't that immersion, the burying of a person in water and raising him out of it?"

He said: "Yes."

I said: "Then, you believe that to be the way that Philip baptized the eunuch, after they went down in the water?"

He said: "Yes."

I said: "And that act was according to the word of God, and the right way?"

He said: "Yes."

I said: "Well, then, you said at the beginning of our conversation that if you knew the Scriptural way, the right way, you would be baptized; you now know and acknowledge it; are you ready?"

He obeyed. So will it be with all who honestly desire to know and do the will of God.

CHAPTER XIV.

THE APPOINTMENT OF ANOTHER AMBASSADOR BY THE KING IN PERSON, THUS COMPLETING THE NUMBER OF AMBASSADORS IN THE APOSTOLIC COLLEGE—HIS CONVERSION.

In the ninth chapter of the Book of Acts we have a record of some marvelous events in the progress of the Kingdom of Christ—events that were not only of great value to the cause of Christ at that time, but for all time. Events, the *results* of which have come down through the centuries to our day and generation, and will continue as long as the world exists. It is here we have the record of the Lord's appearance to the earth after his ascension and coronation, and the first time that any mortal had seen him since his ascension. His personal appearance was evidently to appoint another ambassador extraordinary to all

nations, thus filling the vacancy in the original number of the apostles. This fact is in perfect accord with the view set forth in another part of this work; namely, that the appointment of ambassadors extraordinary is a function that belongs exclusively to the King; hence the reader will readily see the appropriateness and importance of the Saviour's personal presence on this eventful occasion. Saul of Tarsus, a young man who was a bitter and powerful enemy of the Lord Jesus, and who was present at and consented to the assassination of Stephen in Jerusalem, was *en route* with a band of men to Damascus, for the express purpose of arresting disciples of the Lord and bringing them to Jerusalem for trial.

As he was nearing the ancient city, about the middle of the day, all of a sudden there flashed about him a light *brighter than the sunlight, and, looking up, he saw the glorified Lord, who said: "Saul, Saul, why persecutest thou me?"* And he said: "*Who art thou, Lord?*" And the Lord said: "*I am Jesus whom thou*

persecutest.” Then Saul said: “*Lord, what will thou have me to do?*” The Lord said: “*I have appeared unto thee for this purpose, to make thee a witness and a minister of the things thou hast seen, and of the things in which I will hereafter appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Arise, and go into the city, and there it will be told thee what thou must do*” (Acts 9: 6; 26: 14-18).

It will be observed that the Lord did not inform him of the *conditions of salvation*, that he had already committed to his ambassadors in the great *constitutional law of his kingdom*, so that he respects and regards the regular procedure of its operation, by directing this man to the place where he would obtain the information desired, in the *regular authorized*

way. Hence, it is seen that in the exercise of those *functions* and *powers* that he had *authorized* and *delegated* to his *ministers* pertaining to his kingdom, he did not suspend, interfere with or abrogate; but in the exercise of those *functions* and *powers* that were *exclusively his own*, when it became necessary he *acted in person*. If the Lord Jesus Christ himself had such great regard for the *fundamental law of his kingdom* and the *authority of his apostles*, what must be said of those who positively and persistently reject and refuse to obey their commands and instructions?

It appears that the conversation between the Lord and Saul was in the *Hebrew* language, for those that were with him heard the language, but probably did not know its significance. The men who were with Saul saw the *light*, but saw no person, but were afraid and all fell to the earth. When they arose from their prostrated condition to continue to the city, Saul was totally *blind*, from the effect of seeing the glorified

Lord, and had to be led by others into the city, and for three days he was a *prayerful, penitent believer*. There was a certain disciple in Damascus by the name of Ananias, whom the Lord directed to Saul to tell him what he *must do to be saved*; who, upon his arrival, informed him that the Lord Jesus had sent him that he might receive his sight and be filled with the Holy Spirit, and immediately scales fell from his eyes and his sight was restored. Ananias said: "*Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord.*" And he arose and was immediately baptized, and thus we find that he *heard, believed, repented* and was *baptized*, and received *pardon* of his sins upon the same conditions as all others. He was truly a great man, a great apostle of the Lord, if not the greatest of them all.

Paul was as active and zealous in making disciples for the Lord as he had been in persecuting them, and the world is indebted to him, more than to any or all the rest, for knowledge of the *principles*

and institutions of the *Kingdom of God*. His wonderful and eventful life is a powerful testimony to the divine origin of the Christian religion. No honest man can read the life of Paul and fail to see that he was a noble, honest-hearted, self-sacrificing man. He devoted his life to the Master's cause, and at its closing bounds he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 7, 8).

CHAPTER XV.

THE ANNOUNCEMENT OF THE KING'S
MESSAGE TO THE GENTILES—THE
CONVERSION OF ONE OF THE BEST
MEN IN THE WORLD (Acts 10).

The Lord Jesus ordered his ambassadors to begin their great work of world-wide evangelization in Jerusalem, then in all Judea, then Samaria, thence to the uttermost parts of the earth—the heathen or the Gentile world (Acts 1:8). This method they followed strictly, for we have already observed the beginning on the great day of Pentecost in that celebrated city, followed with the cruel persecution of the disciples, who, being dispersed, traveled throughout all Judea, evangelizing among the Jews only, while Philip the evangelist announces the messages to the people of Samaria, bringing great joy to that city. And here, in the tenth chapter of the Acts of the Apostles, we have

the interesting and thrilling account of the reception of the firstfruits from the Gentiles into the Kingdom of Christ.

This man Cornelius of Cæsarea appears to have been a model man, such a one as to-day would be extolled and pointed out as a typical Christian gentleman, and yet he was not in a *saved* relation. Let us briefly consider some of the excellent qualities of this *good* man of the *world*. It will be observed that he was a Government officer—a military man—the captain of an Italian band of Roman soldiers (Acts 10:1).

1. He was a *devout* man (Acts 10:2).

2. He was a man that *feared* God (Acts 10:2).

3. He was a benevolent man. "He gave much alms to the people" (Acts 10:2).

4. He was a prayerful man. "Prayed to God always" (Acts 10:2).

5. He was a just man (Acts 10:22).

6. He had a good reputation (Acts 10:22).

7. He was a religious man; his religious

life was impressed upon his family and his soldiers (Acts 10: 1, 2, 7, 22).

This splendid man, while praying in his home about three o'clock in the afternoon, saw an angel, who informed him that his prayers and alms had come up for a memorial before God; and *warned him* to send to Joppa for the Lord's ambassador, who was at the home of a gentleman by the name of Simon by the Sea, who was a manufacturer of leather, and that when he was come he would tell him *words whereby he and all his house could be saved* (Acts 11: 14).

He immediately dispatched two of his servants and a devout soldier to Joppa for Peter. The day following, and when they were nearing that city, Peter went up on the housetop to pray, and while they were preparing dinner below he became very hungry and fell into a trance, and saw a great sheet let down from heaven, in which were all kinds of animals and fowls, etc., and a voice commanding him to slay and eat, and the vision was repeated three times; and while Peter was

meditating on the vision and its meaning, the three messengers from Cornelius had arrived and were inquiring for him. The Spirit informed him of their arrival, and ordered him to go with them without any doubts in regard to the matter. He received the men and their message, entertained them overnight, and the next day, with six other disciples, accompanied the visitors to the home of Cornelius in Cæsarea.

In anticipation of his coming, Cornelius had gathered in his home quite an audience of his friends and neighbors to hear the wonderful *words by which he and his house were to be saved*. The apostle, upon arriving, informed them of the fact that it was considered an unlawful thing for a Jew to keep company with or come unto one of another nationality, but that God had showed him that he should not call any man common or unclean. He then inquired for the reason for sending for him. Cornelius related the fact of the angel's visit and his message, and concluded by saying: "*Now then we are*

all here present before God, to hear all things that are commanded thee of God."

The apostle preached the gospel to them as he did upon the day of Pentecost at Jerusalem, and while he was yet speaking, the Lord poured out or baptized the Gentiles with the Holy Spirit, as he did the apostles at the *beginning* of the kingdom.

The Jewish brethren who accompanied Peter were astonished at the fact that the Gentiles were baptized with the Spirit, for they heard them speak with languages and glorify God just as the apostles did on the day of Pentecost. Then Peter said: "*Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?*" And he commanded them to be baptized in the name of the Lord. Hence this splendid man of the world heard, believed and obeyed the gospel of Christ—the *one great uniform law of adoption into the kingdom*—and received remission of sins just like all others.

As there were several *extraordinary agencies* in connection with this man's

conversion, it will be necessary to notice them here and their purpose, in order that they may not be confused with the *ordinary law of adoption*, that all comply with in becoming citizens of the kingdom.

(1) *The object of the angel's visit was to inform Cornelius where to find Peter, the ambassador of the Lord, who would tell him what he ought to do (Acts 10: 6).* (2) The great vision that Peter saw on the housetop in Joppa was to convince him that the Gentiles were included in the great commission; that the gospel was not for the Jewish nation only, but for all nations. (3) *And the pouring out of the Spirit upon the Gentiles was to convince the Jewish brethren, at that time and in all ages, that God made no difference between Jew and Gentile, granting to each the same gifts of his Spirit, receiving and pardoning all upon the same conditions (Acts 11: 14-18).*

There are several conflicting theories or opinions held in regard to the purpose of the baptism of the Spirit upon Cornelius and his household, opinions usually held

by persons who do not *know*, or have never complied with, the conditions of the *divine plan of redemption*, and who because of that fact would ask an intelligent and discerning public to believe that they had also been baptized with the Spirit, without one particle of evidence of the fact but their mere assertion.

(1) One opinion or *theory* held is, that the Spirit was poured out that they might have *faith*, and that it is faith that *saves*, etc. But Peter, who did the preaching on that eventful occasion, squarely *contradicts* that *theory*; he said with direct reference to that event that "*God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe*" (Acts 15: 7). As *faith* comes by *hearing* the word of God (Rom. 10: 17), *their faith* therefore came as Peter declared, by *hearing* the gospel from his mouth, and not by the baptism of the Spirit, hence it was not then for the purpose of giving them *faith*; that *theory* or opinion is *false* beyond question.

(2) Another opinion or *theory* held is,

that the Spirit was poured out to *purify* or cleanse their *hearts*, and therefore it is poured out to-day for that purpose. But Peter, who was the preacher, also *contradicts* that opinion or *theory*. When speaking with direct reference to that occasion he said: "*And God put no difference between us [Jews] and them [Gentiles], purifying their hearts by faith*" (Acts 15: 9). Therefore that *theory* or *opinion* is also *false*, for their hearts were purified by *faith*, and that faith (as shown above) came by *hearing* the gospel preached by the apostle.

(3) Another *theory* or opinion held is, that the Spirit was poured out to *purify* or cleanse their *souls*, therefore it should be poured out to-day for that purpose. But the apostle Peter also squarely *contradicts* that *theory*, for he says: "*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*" (1 Pet. 1: 22). Hence the apostle affirms that the *soul* is *purified* by *doing* some-

thing, by OBEYING the TRUTH; and as the baptism of the Spirit was a *promise* and not a command to be *obeyed*, and as they had obeyed the *truth* or *commands* in order to PURIFY their SOULS, it therefore follows that the THEORY that the baptism of the Spirit was for the purpose of purifying their souls is also false.

(4) Another *theory* is, that the Spirit was poured out to assure them of the *remission of their sins*, and that therefore it should be poured out to-day for that purpose. But the apostle also *contravenes* that opinion; for he said: "*To him give all the prophets witness, that THROUGH HIS NAME [the name of Christ] whosoever believeth in him shall receive REMISSION OF SINS*" (Acts 10: 43). Hence the apostle affirms that remission of sins was by FAITH and through the NAME OF CHRIST, because there is salvation in his *name* and in none other (Acts 4: 12). Therefore, in order that they might obtain the remission of their sins in the regular authorized way, *i. e., through the name of Christ*, he said: "*Can any man forbid*

water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the NAME OF THE LORD" (Acts 10:47, 48). And thus, through *faith and baptism in his name*, they received *remission of sins*. It should be observed by the student of the case, that the angel told Cornelius that Peter would tell him something "*he ought to do to be saved,*" and as the apostle commanded him to be *baptized in water, in the name of the Lord*, it therefore follows that he obtained remission of sins by faith and obedience to the gospel and not by the baptism of the Spirit. It is a matter of fact to-day that those who lay claim to be baptized with the Spirit, and are everlastingly in their prayers and preaching harping about the baptism of the Spirit, have but little use for the expressed command of the Spirit to be baptized in water, in the name of the Lord Jesus. That command of the Lord is usually treated with absolute indifference, if not with contempt. It is really astonishing that those

who lay claim to so much of the Spirit, and to believe so much in the Spirit, and are always extolling and praising its work and influence, will positively *forbid, reject and refuse his counsel and commands*. Let it be impressed upon the mind that the question, "*Can any man forbid water?*" is the question or language of the Holy Spirit, because Jesus promised his apostles the baptism of the Holy Spirit to guide them into all truth, which promise was fulfilled upon the day of Pentecost. He gave them the keys of his kingdom, with the positive assurance that what they bound on *earth* would be *bound in heaven*, and that it would not be them that would speak, but the Holy Spirit speaking through them, etc. Therefore the question is the Spirit's question, and the command to be baptized in water, in the name of the Lord, is the command of the Holy Spirit; and he who *forbids, rejects or refuses to obey the command* (no matter what his pretensions may be) *forbids, rejects and refuses to obey the command of the Holy Spirit*. And as this command,

bound on men upon the earth by the Holy Spirit, is approved by the Lord in heaven (see Matt. 16: 19), what answer will all such persons make in the great day, when standing in the presence of the King, and confronted with this *question* and *command* that they have positively and *persistently refused to obey*? Will they say then as they do now, "We forbid it; that is our answer to the Spirit's question. And as to your command, Lord, to be baptized in water in your name: we refused to obey it because we did not think it was necessary; we did not believe what you said about it"? "*He that believeth not shall be damned*" (Mark 16: 16). "*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day*" (John 12: 48).

(1) If, then, the baptism of the Spirit upon Cornelius and his household was not for the purpose of giving them faith—*and it was not*;

(2) Nor for purifying their hearts—*and it was not*;

(3) Nor for the purifying of their souls—*and it was not*;

(4) Nor for the remission of their sins—*and it was not*, then the question is, What was it for? It was for the purpose, as already stated, to convince the Jewish brethren at that time, and throughout all ages, that the *heathen world was accepted of God precisely upon the same conditions as the Jews, and like them entitled to share all the blessings and privileges of the Kingdom of Christ.*

Peter and the six Jewish brethren who were present and witnessed the miraculous manifestation of the Spirit, so understood it; and the church at Jerusalem, when the matter was before them, *clearly saw* that the *design* of the outpouring of the Spirit was conclusive evidence of the fact that God had granted the gospel blessings and privileges to the *whole heathen world* (see Acts 11: 17, 18; also 15: 7-14) upon precisely the same conditions as to the Jews.

CHAPTER XVI.

THE DECISIONS AND RULINGS OF THE
SUPREME JUDGES CONCERNING NAMES
AND APPELLATIONS OF THE CITIZENS
OF THE KINGDOM (Acts 11:26).

The study of names and titles, their origin, relation and meaning, is always an interesting and profitable subject. The names and various appellations designating the people of God in his word are significant and important. The most of the proper names of the Bible, designating personality, also have a primary or fundamental meaning; any one can verify this fact by looking up the definition and meaning of ancient sacred names. If the people of God are *called children of God*, it is in *relation* to him as Father; if they be called *brethren*, it is with reference to their *relation* to each other; if *disciples*, with reference to their *relation* to the Lord as teacher; if *saints*, with reference

to their *character*; if *citizens*, with reference to the *government* to which they belong; if *Christians*, with reference to *Christ*, the anointed One, etc. Many seem to entertain the view that it makes no difference as to what name we call the people of God, that there is nothing in a name anyway; this view is usually held by those professed followers of the Lord who are known and designated by a name wholly unknown and unauthorized by his word—a name that in no *way* would indicate that they belonged to or were in any way related to him—a name that utterly fails to *honor and to glorify him*.

But is it true that there is nothing in a name, when it is expressly declared by divine authority that there is salvation in the name of the Lord Jesus Christ, and in *none other* (Acts 4: 12)? But there is not only salvation in a name; there is also condemnation. In the beginning, under the very eyes of the apostles, when the disciples began to divide up into sects, following human leaders and assuming human *names* (see 1 Cor. 3: 1-6), the apostle

charged them that they were carnal (sinful), for while one party would say they were of Paul (or Paulites), and another of Apollos (or Apollosites), they were sinful; and, in view of that fact, he commanded that no man should glory in men by following them and wearing their *names*; and surely if it was *sinful to wear even an apostle's name*, or the name of the eloquent Apollos, by which to designate followers of Christ, it would be equally wrong and sinful to assume and *wear any other name unless it be divinely authorized*.

We are commanded to do all things (religious things), both as to word and act, in the name of the Lord (Col. 3: 17). Hence, if we did those things in some other name, we would be in disobedience to this positive command and would therefore be guilty of sin. Moreover, unauthorized and uninspired *names, titles and appellations* for designating things that are divine and belong to Christ, are a fruitful source of *confusion and division*,

and are therefore wrong and sinful. In the beginning in the *material creation*, the first man, Adam, gave *names* to the things God created, and by those names they were called (Gen. 2: 19, 20); and just so, in the *beginning of the spiritual creation*, Christ, the second Adam, gave *names* to the things of the spiritual creation, and those names being divinely given, and designating correctly the spiritual things, they should always be called by their divine name. The sacred historian informs us, in Acts 11: 26, that Paul and Barnabas remained with and *taught the church in Antioch for a whole year*, and that the disciples were called *Christian* first in that city. There must be some logical connection between the *teaching* and the *calling*; the *calling* appears to be the *result* or *product* of the *teaching*. And it appears, also, that since the church at Antioch was composed of converts from both Jews and Gentiles, it was eminently fitting and proper that the *new name*, by which Christ's followers everywhere and

among all nations should be designated, should be coined at such place under such conditions (see Isa. 62: 2).

But the apostle James says, "Do not they blaspheme that *worthy name* by which ye are called?" (Jas. 2: 7), and they were called Christians (Acts 11: 26). The argument may be presented as follows:

1. The name "Christian" is a *worthy* name.

2. A worthy name is not a nickname.

3. Therefore the name "Christian" is not a nickname.

Or:

1. A nickname is an insulting and opprobrious designation (see Webster, and 2 Kings 2: 23).

2. The designation of one as a Christian is not an insulting or opprobrious designation.

3. Therefore the name "Christian" is not a nickname.

Or:

1. The disciples were called by a name that was blasphemed (Jas. 2: 7).

2. The disciples were called by the name "Christian" (Acts 11:26).

3. Therefore the name "Christian" was blasphemed.

But the apostle Peter says: "If any man suffer as a *Christian*, let him not be ashamed, but let him GLORIFY GOD IN THIS NAME" (Revised Version, 1 Pet. 4:16). To glorify God is to honor, adore, praise and worship him. Then, the argument is as follows:

1. The *name* "*Christian*" is a name in which we are to glorify God (1 Pet. 4:16).

2. We can not glorify God in a nickname (Col. 3:17).

3. Therefore the name "*Christian*" is not a nickname.

Or:

1. We are to honor, adore, praise and worship God in the name "Christian" (1 Pet. 4:16).

2. We can not honor, praise, adore and worship God in a nickname.

3. Therefore the name "Christian" is not a nickname.

Or:

1. The name in which we can worship God acceptably is divinely authorized.

2. We can worship God acceptably in the name "Christian" (1 Pet. 4: 16).

3. Therefore the name "Christian" is divinely authorized.

Or:

1. The name in which God has authorized his children to honor, worship and glorify him is of divine *origin*.

2. He has authorized his children to honor, worship and glorify him in the name "Christian" (1 Pet. 4: 16).

3. Therefore the name "Christian" is of divine origin.

Or:

1. God has never authorized or approved of worship of himself in a nickname.

2. He has authorized and approved of worship of himself in the name "Christian" (1 Pet. 4: 16).

3. Therefore the name "Christian" is not a nickname.

Or:

1. The name "*Christian*" is a proper name for all of Christ's followers (Acts 11: 26; 1 Pet. 4: 16).

2. A nickname is not a proper name for all of Christ's followers.

3. Therefore the name "Christian" is not a nickname.

Or:

1. The name "Christian" is of Christ and designates the family or children of God.

2. The family of God in heaven and earth is named of Christ (Eph. 3: 15).

3. Therefore the name "Christian" is the family name.

And:

1. The Lord said to the apostles, "What you bind on earth is bound in heaven" (Matt. 16: 19).

2. They bound on the disciples the duty of honoring and glorifying God in the name "Christian" (1 Pet. 4: 16).

3. Therefore the name "Christian" is bound or approved in heaven.

The people of the United States are designated as *citizens* of the United

States, and as *citizens* of the republic, and *citizens* of the Government; but when it is said of such that they are AMERICANS, that one word indicates their country, their home, where they belong, and the power to which they belong and the power that protects them. And when we use the one universal, general name "CHRISTIAN," it at once indicates their origin, the power to which they belong and the power that protects them.

Any citizen who has the fires of patriotism and love of home and country burning in his soul will be highly insulted to have it alleged of him that he is not an American. And each and every true citizen of the Kingdom of Christ will likewise take great offense to be charged that he is not a Christian. Therefore let all loyal citizens of Christ's kingdom respect the decisions, teachings and *rulings* of the *Supreme Authority*, concerning the names of the divine things, and let all the family of God *glorify* him in the one divine name "CHRISTIAN."

CHAPTER XVII.

THE REPEAL OF THE OLD COVENANT BY
THE HIGHEST JUDICIAL AUTHORITY
IN THE KINGDOM OF CHRIST ON
EARTH—THE DECISION OF THE SU-
PREME JUDGES.

There have been a great many questions that have not only disturbed the church of Christ, but have hindered its growth and progress in the divine life. Many of these disturbing problems are not only without any divine authority, but are in direct opposition to it. Such is the one under consideration, that began under the very eyes of the apostles of the Lord, and has come down through all the ages, and remains to this day a powerful element against the restoration of the *apostolic authority*, in *teaching* and *practice*. It is the persistent effort to mix the *Old Covenant* with the *New*, to *graft* Judaism on to Christianity; and the result is, and has

been, a *mongrel* situation both as to *doctrine* and *followers* of the Lord. The first record we have of this attempt is found in the fifteenth chapter of Acts. Certain men went out from the first *church* of *Christ* in *Jerusalem*, down to *Antioch*, where Paul and Barnabas were laboring, and taught the brethren that they must *observe the law of Moses* or they could not be saved. Paul and Barnabas opposed the teaching with all their power, and, as it was beginning to produce trouble, the church concluded to take the case before THE SUPREME JUDGES at *Jerusalem*, and have their *decision* on the question. They therefore selected brethren to go with Paul and Barnabas, to lay the matter before the apostles. The apostles, elders and the church convened to hear the report of these brethren, and to take action in regard to the matter. It appears that the apostle James was the presiding officer on this occasion. After there had been much discussion over the matter, the apostle Peter made a short, keen, pointed address, in which he asked: "*Why tempt ye*

God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" The apostle James closed the discussion with a review of the argument by Peter, corroborated by a quotation from the prophecy of Amos (9: 11, 12), and concluded with a *final decision* in the case, which was unanimously adopted. The *decision* of the court was written, and was as follows:

"The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it

seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts 15: 23-29).

On the return of the brethren to Antioch, they assembled the church and read to them the *decision of the apostles*, which brought great joy to the brethren. Later Paul and Silas traveled through the cities and delivered the *decision* (or decree) to the churches, for them to *observe*. But notwithstanding this clear, final, *authoritative decision by the supreme judges in the Kingdom of Christ*, we find from the apostles' teaching on the question, in their letters to the churches, it required persistent effort by them to prevent the churches from being led off into this great error. And even *to-day*, with this *binding decision* and all of the additional *teachings* and *rulings* of these *supreme judges on the question*, there are those that are

persistently and constantly teaching and trying to place this *yoke* upon the disciples of the Lord, which Peter affirmed in his day *neither they nor their fathers were able to bear*. The entire situation grows out of either the inability to perceive and rightly *discern* and *divide* the word of God in relation to one *nation* in one *dispensation*, and the word of God to *all nations*, in *another dispensation*; or positively refusing to respect the *decisions* and *rulings* of the only divinely authorized SUPREME COURT IN THE KINGDOM OF CHRIST UPON EARTH (Luke 22: 30).

It seems to be almost superfluous, in this day and age, to have to inform an intelligent and discerning public that while the apostles of the Lord were his ambassadors to all the nations, to announce the great organic law of the King containing the terms of pardon and acceptance of *aliens* in his kingdom, that they sustained an entirely different relation to the *citizens* or subjects of the kingdom. The relation of ambassadors to foreigners is one thing, while their relation to their own

government and fellow-citizens is entirely a different thing. Hence the Saviour promised the apostles that when he *took his throne* they should be invested with *judicial functions in his kingdom*, and decide questions for his people (the twelve tribes stand for God's people; see Luke 22: 30), and that what they *bound* or *loosed* would be ratified in heaven; or, in other words, their *decisions* and *rulings* would be ultimate and final. Hence, they are, in their relation to the citizens of the kingdom, **THE SUPREME COURT**, from whose *decisions* there is no appeal.

In addition to this great *decision* we have such keen, clear-cut declarations in the apostolic teachings of the *abrogation* of the *Old Covenant*, as a system no longer binding upon men, unless re-enacted in the *New Covenant*, that there is no reason for any man (as the apostle said) to tempt God by insisting or demanding of any one its observance. The apostle Paul, in his Colossian letter, expressly declares that the *law of commandments contained in ordinances was blotted*

out, being nailed to the cross (Col. 2: 14), and because of that fact he positively states the following conclusion: "*Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath.*"

And yet, with this positive apostolic injunction to *let no man judge or rule you* with respect to this law that is now annulled, there are those that teach that men must keep the Sabbath day. Some evangelist or preacher comes into a community claiming to be a preacher of the gospel of Christ, and it soon develops that his leading theme is *ancient Judaism*, especially the observance of the *seventh day*. It seems strange that men will be so blinded that they can not see that no nation under heaven was ever commanded to observe the seventh day but the Jewish nation, and that for reasons that could not apply to any other people or nation.

Moses said to the Hebrews: "*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty*

hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5: 15). Let the reader observe closely the reason assigned for the Israelites to observe that day, and he will readily see that it would not apply to any other people. Moreover, it is expressly declared by Paul that the law that was engraven upon tables of stone was *abolished and done away* (see 2 Cor. 3). Again, it is said that had the *first covenant* been faultless, there should no place have been sought for the *second*; and a new covenant implies an old covenant, of which the apostle says: "*Now that which decayeth and waxeth old is ready to vanish away*" (Heb. 8: 7-13). In face of the great *decision of the apostles* on this question, and their clear, plain teachings in regard to the *abrogation* of the Old Covenant by the death of our Lord, it is an anomalous situation to see men, who claim to be loyal citizens of the Kingdom of Christ, living daily in *contempt* of the highest judicial court in the Kingdom of God upon earth.

CHAPTER XVIII.

THE PROCLAMATION AND RECEPTION OF
THE KING'S AMBASSADOR AND EM-
BASSY ON THE CONTINENT OF EUROPE
(Acts 16).

In the sixteenth chapter of the Acts of the Apostles is recorded the account of the proclamation and the reception of the gospel of Christ on the continent of Europe. The history is both thrilling and interesting, because of the wonderful results for good that have gone forth from the triumph of Christianity among the European people. The seed of the Kingdom of God, planted by the ambassador of the Lord, produced fruits through the centuries following that have been, and continue to be, both food and medicine to the hungry and weak nations of the world. The laws, institutions, customs and civilization of Europe have not only made their impress upon the thought and

life of the world, but continue to be the greatest factors in the progress of civilization to-day. England's greatest queen tersely and significantly expressed the truth concerning the subject when, upon presenting the delegates from the prince of Africa with a costly copy of the Bible, she said: "*Tell the prince that this is the secret of England's greatness.*"

The reception, treatment and experiences of the apostle among Pagan people were similar to those among the Jews and Asiatics. The life of Paul should be studied to-day by every young man, that he might catch the spirit of enthusiasm, service and sacrifice that is so essential to success in any great and worthy vocation. Moreover, Paul's life, thoughtfully considered in all its relations, is a powerful testimony to the divine claims of that cause for which he lived, labored and died. Upon his arrival in Philippi, a leading city in Macedonia, he found a Roman colony—free citizens of Rome—who, under the emperor, enjoyed certain rights and privileges not usually accorded to strangers

and foreigners. Evidently they had a miniature form of government analogous to that of the city of Rome. The apostle being a Roman citizen and free born, it would naturally be expected that here he would receive the greatest respect and enjoy the largest liberty. But we will let the facts tell the story of his visit to that city.

On the Sabbath day the apostle and his companions went out to the river-side, where some devout women were gathered for prayer. Paul preached the gospel to them, and a certain lady of the city of Thyatira of Asia, who was engaged in the mercantile business, who heard him, believed his message and was *immediately baptized*. It is interesting and worthy of note that the first person to obey the gospel on the continent of Europe was a woman, and that her home and hospitality were tendered to, and accepted and enjoyed by, these first messengers of the cross. During the last century there were many similar examples of this noble woman's hospitality in

the lives and experiences of the pioneers of the great work of the restoration of primitive Christianity.

An incident occurred with the apostle and his companions that at first seemed would be disastrous to the work so favorably inaugurated. A damsel servant, who was possessed by a demon, who was a source of revenue to her owners by her fortune-telling, followed Paul and Silas for days, crying aloud: "*These men are the servants of the most high God, which shew unto us the way of salvation.*" Paul, being grieved at this character of testimony, turned and said to the spirit: "*I command thee in the name of Jesus Christ to come out of her.*" When her owners saw the results that followed, and realized that their source of gain was gone, they immediately seized Paul and Silas and brought them before the authorities, and said: "*These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.*" The officers ordered them scourged, and when

they had beaten them shamefully, they were ordered to prison, and the jailer was instructed to keep them safely; who, having received such an order, thrust them into the inner prison and fastened their feet in stocks. All this occurred in open violation of Roman law, that gave to every citizen the right of trial before prison and punishment.

It is a matter of fact that most men to-day, under conditions like those of Paul and his associate, would not feel very much like singing; but in the darkness of the midnight hour, in the inner prison, in an uncomfortable position, with the blood running down their backs, they prayed and sang praises to God, and the prisoners listened to them; and suddenly there was a great earthquake that shook the foundations of the building, and loosed the doors and caused them to open, and loosed the bands that held the prisoners, and awoke the jailer, who, seeing the situation, supposed the prisoners had escaped, and, knowing the fate that would befall him, drew his sword to kill himself, when

Paul's voice rang out in the prison to him: "*Do thyself no harm: for we are all here.*" He called for a light, sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said: "SIRS, WHAT MUST I DO TO BE SAVED?" He was told to believe on the Lord Jesus Christ, and he and his house should be saved. In order that he might believe, they preached to him, and to all that were present, the word of the Lord. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his household. He brought them back into his home and ordered refreshments for them, and rejoiced in sins forgiven with his whole family.

Thus we have the account of the first converts in Macedonia; they heard, believed and obeyed the same great, uniform law of pardon that was preached to the Jews in Jerusalem and Judea, to the Samaritans by Philip, to the Ethiopian officer, to the Gentile, to the Grecians and the people of Asia. The church in Philippi

evidently made great growth and progress in the divine life, for later, in Paul's letter to them, he has no occasion to offer any rebuke for their shortcomings as with the other congregations.

The purpose of calling attention to the several cases of conversion reviewed in this work is to impress the fact that, in the ADMINISTRATION OF THE KINGDOM OF CHRIST BY HIS INSPIRED AMBASSADORS, all *aliens* and *foreigners* to his kingdom, whether Jews or Gentiles, male or female, good or bad, religious or irreligious, priests or people, officer or subjects, were required to comply with the *one great, uniform* LAW OF NATURALIZATION in order to become citizens of the Kingdom of Christ; the law stipulated by the King himself in the great commission and constitution, that he ordained and gave to his ambassadors for all nations.

The reader will find no exceptions, when the surroundings, situation and conditions of each and every case are thoughtfully considered. If all evangelistic preachers and ministers could be

persuaded to demand and require of all *alien sinners*, to-day, obedience to this same great law by which persons are to become citizens, that one thing alone would accomplish more in behalf of that *unity* for which the Saviour prayed, than anything else, and would therefore hasten the consummation of the great work of the evangelization of all the world.

CHAPTER XIX.

THE DECISION OF THE SUPREME JUDGES
CONCERNING THE GREAT QUESTION
OF DENOMINATIONS, OR DIVISIONS IN
THE KINGDOM OF CHRIST.

The greatest and grandest achievement that could occur in the Christian world—an event that would mean more and accomplish more for the glory of God upon the earth, and for the evangelization and conversion of all the world, and hasten the coming day of the Lord—would be the gathering together the divided, scattered children of God into one great church under one great Leader, *the Lord Jesus Christ*, with the *Bible alone for its only rule of faith and practice*. It is a singular and significant fact that, at the dawning of the twentieth century, He who reigns in heaven and in earth has so ordered the course of events that he has put into the hands of his people the *power* and

opportunity for the consummation of the greatest work of all the ages. It is a fact that the friends and followers of the Lord *now* have not only the *opportunity*, but they have the *strength*, the *talent*, the *educational facilities*, the *money*, the *numbers*, the *influence* and the *power*, if *conserved*, *united* and *directed* in *righteousness*, to order and dictate the course of civilization, and to evangelize the whole world inside of the next half century. The very thought of such an opportunity, with the agencies and forces at their disposition, and the possibilities of its accomplishment, in the light of accountability, ought to be sufficient to arouse every lover of the Lord and of man to a serious and prayerful investigation and consideration of the obstacles and hindrances that prevent that grand consummation.

Let the reader turn and read the seventeenth chapter of the Book of John, and entire chapter of the Saviour's great prayer, of over six hundred and forty words, in which he prays first (1) *for*

himself; (2) then for his apostles, whom he had chosen to establish his church; (3) and then for all who would believe on him, through their word; (4) for their unity, to the end that the world might believe on and know him. It will be seen that this great achievement is to come as a result of the *unity* of all his followers; a *unity* that for harmony, concord and agreement would bear a striking resemblance to that existing between him and his Father. Therefore it must be evident to all that the great barrier to the fulfillment of the desire expressed by the Saviour in this wonderful prayer, is the *divided* condition of his *followers*. In view of this fact, the sin of *divisions, sects, party names, signs, badges and shibboleths* becomes one of the greatest crimes in the Kingdom of Christ on earth. The magnitude and enormity of this great *wrong* must be measured, and will be measured, by the great and grand benevolent enterprise it renders abortive.

From this viewpoint, we are prepared to appreciate the *decisions, teachings* and

rulings of the supreme authority in the Kingdom of Christ on earth, concerning this great subject. Paul, as a supreme judge in his *decisions* and *teachings* to the church in Corinth, where sects were being formed following human leaders and assuming human names, plainly charged that they were carnal (or sinful), and that envying and strife and divisions put them on the same plane as the men of the world; *i. e.*, there would be no difference between them and the men of the world (1 Cor. 3: 1-3), where these conditions existed. In perfect accord with Paul is the apostle James, who said: "For where envying and strife are, there is confusion and every evil work" (Jas. 3: 16). *Carnality, envying, strife, divisions, confusion and every evil work* present a horrible situation, but it is one that experience and observation absolutely confirm.

To those who thoughtfully and seriously consider the situation, there presents a spirit of class and of clan; a spirit that manifests the want of feeling and of fel-

lowship, of Christian sympathy and of common interest, of harmony and of cooperation, of love and of unity, in a great common cause. It is a lamentable and deplorable fact that the friends and followers of the adorable Lord, in all these conflicting *divisions* and parties, can not even be united or persuaded to stand together in behalf of civic righteousness and moral reform, and for the abolition of those great wrongs that are not only against the cause of righteousness, but against civilization and civil government as well. The sin of envy, jealousy and unholy emulation has produced, in our day, exactly the confusion stated by the apostle, and because of these things "*every evil work*" seems to prosper and to prevail.

Therefore as the forces of evil are organized and are active all along the line of life's battle, if the friends of the Lord would hope for victory, every consideration should urge them to close up the ranks and prepare for the approaching conflict, or content themselves to remain

in everlasting defeat and disobedience to their King. Let it be constantly kept in mind that the first, the essential, the one important thing, is for *God's people to get together* to form such a *unity*, that it will manifest to the world that *condition* desired by the Saviour in his prayer. *Without this, all education, money, energy, talent, service and sacrifice will ultimately fail to attain the desired end*; because, if the world could be evangelized and be brought to believe on the Saviour, with his followers scattered and divided as they are, it would demonstrate that he was mistaken in his request to the Father, and that therefore his wisdom was only human, like that of us all. It must therefore appear to all that all of the agencies and forces of the followers of the dear Redeemer should be consecrated and directed to the accomplishment of this one great cause of unity. That once accomplished, the results will follow, as certain as cause and effect.

But could this grand work be attained soon? Certainly it could, but not by

great conventions of the Lord's people, to discuss questions, pass resolutions, etc., and seek to form some plan, basis or ground of union. All such efforts are useless and foolish, because the history of man shows they only *multiply division*; and, besides, they come very near being in *contempt* of the highest authority in the Kingdom of Christ. Do brethren think for one moment that they could prepare a *better or more perfect platform of unity than that given by the Holy Spirit*? Do they presume to usurp the place of the Spirit in the Kingdom of Christ? Do they assume to offer a substitute, or something else, or something additional, to what the Lord has required? If the Lord's *plan and platform* is not perfectly adapted to the purpose, have they any assurance whatever that theirs would be more so, or that the Lord would even approve their action in the matter?

Can it be possible that men who love, believe in and recognize the authority of the Lord Jesus Christ to rule in his own

kingdom would go so far as to utterly disregard the *one great platform* of unity that was *divinely given, divinely inspired* and perfectly and *infallibly* adapted for the very purpose desired? That is, the platform of the Holy Spirit; namely:

I. ONE BODY.

II. ONE SPIRIT.

III. ONE HOPE.

IV. ONE LORD.

V. ONE FAITH.

VI. ONE BAPTISM.

VII. ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL (Eph. 4: 4-6).

That is the unity we all are commanded to endeavor to keep. Why would you add more, or why would you have less? We all claim to believe it; why not all of God's people accept it at once, and the work be done? All other matters would soon adjust themselves. Each could hold his own opinions; they would be his own and he would be by right entitled to his own. They may be true

or they may be false, but all would be confident of one thing; namely, that they had accepted the *Lord's platform of unity*, and in that they would know they were infallibly in the right. Let all *recognize and respect the decisions, teachings and rulings of the supreme judges in the Kingdom of our Lord, concerning divisions and denominational titles and names, etc.*; and let all heed the apostle's admonition to "mark them which *cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own appetite; and by good words and fair speeches deceive the hearts of the uninformed*" (Rom. 16:17, 18).

CHAPTER XX.

THE SIGNIFICANCE, THE IMPORTANCE AND THE RELATION OF THE CONSUMMATING ACT OF THE GREAT LAW OF NATURALIZATION TO THE GREAT PROBLEMS THAT DISTURBED THE PEACE AND PROSPERITY OF THE KINGDOM DURING THE APOSTOLIC PERIOD—NEARLY EVERY GREAT QUESTION WAS SETTLED BY AN APPEAL TO THIS GREAT INSTITUTION OF DIVINE GRACE.

The Lord Jesus Christ, in the great constitution of his kingdom, that he gave to his ambassadors to announce to all aliens and foreigners for their acceptance in order to become subjects and citizens of his kingdom, and to enjoy his clemency, plainly and expressly demanded that all such persons should, by his authority, "be baptized in the name of the Father, and of the Son, and of the Holy Spirit,"

the consummating act of the process of naturalization and transition from that of a foreigner to that of a citizen of the divine government. That one act of obedience gives efficacy and value to all preceding acts, in the plan of becoming a Christian. It is the one act that sustains the relation to the Kingdom of Christ analogous to that of the oath of allegiance, taken by a foreigner on becoming a citizen of a human government; or of one becoming a soldier in the army; or of the consummating act in the marriage covenant; or that of the adoption of a child into a family; or the induction of a person into a responsible official position; or the birth of one into the natural world.

All civilized governments have a uniform law, method or procedure by which aliens and foreigners become citizens of such government. In the United States there is but one great law of naturalization, and the *oath of allegiance* is the completion of the method of making an alien a citizen of the republic.

All secret fraternal organizations have in their fundamental law and ritualism a uniform law, plan or procedure that is imperative upon all who seek membership in those organizations; and in all those methods of admission there is always one final, closing, consummating *act* or degree, that completes the process of *initiation*, and constitutes one a member in full, entitling him to every right, privilege and favor that such societies offer. One may take the preceding degrees, or comply with all the conditions of the plan of initiation excepting the closing or final degree, but if he *fails* or *refuses* to comply with that condition, such person will never be a member of the organization. And a foreigner might comply with all the conditions of the process of naturalization excepting the oath of allegiance, but should he *fail* or *refuse* to comply with that requirement, he would never be a citizen of the republic. He might be a good man, and obey the laws and respect the institutions of the country, but the fact is he would never be a citizen

of the Government (whatever else he might be) so long as he refused to take the oath of allegiance, and thus complete the process of naturalization.

As it is with human governments and organizations, so it is with reference to the divine government, the Kingdom of Christ. The Lord himself has incorporated into the organic law of his kingdom the process of naturalization of aliens, and the positive divine ordinance of *baptism* is the consummating *act* of the process—the *final* act or degree, that gives value to all preceding conditions required in order to become a citizen of the commonwealth of the Kingdom of God (Eph. 2: 19; Col. 1: 13). One might meet all of the preparatory conditions of initiation into the kingdom, and might obey the laws of the King and greatly respect and admire the institutions and purposes of the kingdom, etc., but if he *refused* to comply with this final *consummating act* of the process of transition, he would never be a citizen (whatever else he might be) of the kingdom, if there is

any meaning in analogy and in divine law; for the Lord has expressly declared: "Except a *man* be *born* of *water* and of the *Spirit*, he *cannot enter* into the *kingdom* of *God*" (John 3: 5). This positive, authoritative declaration of the Lord ought to be final and conclusive to all who claim to love and trust him for salvation.

But the facts are, the situation to-day among the followers of the Lord concerning this great question is chaotic, if not anarchic. There appears as great a difference of belief or opinion among religious teachers as to what is the truth on the subject, as there are among the so-called scientists as to what is actually science, but it must be evident to any reasonable mind that in both there is only one eternal truth about any one thing with which either has to do.

If the Lord Jesus has revealed or made known to man the plan of salvation and adoption into his kingdom, that plan is ONE, and uniformly the same to all of every nation, of every class and con-

dition of mankind. If the plan is a loving trust (faith) in the Lord Jesus Christ as the Son of God, and a genuine reformation (repentance) of life, and a confession of the name of Jesus, followed by baptism into him in the name of the Father and of the Son and of the Holy Spirit—the consummating act in the process of transition—then the plan is one, and *uniformly the same to all*. Therefore the intelligent believer of the word of God will readily perceive the importance and significance of the great and sublime ordinance of baptism, because it is not only the final act, in the process of becoming a citizen in Christ's Kingdom, but it is also the only act that has the three glorious names of the Father and of the Son and of the Holy Spirit in it. The fact is, instead of the institution being unnecessary and non-essential, as held by many, it is one of the great, if not the greatest, ordinances ever given by divine authority; and is thrown across the pathway of every soul that seeks admission into the

everlasting kingdom of the adorable Redeemer, to test his faith, sincerity and loyalty to him. It is fraught with such momentous importance to the Kingdom of God and the sons of men that nearly every great question or problem that came up under the apostolic ministry was usually solved by reference to this positive divine ordinance.

SOME OF THE GREAT PROBLEMS SETTLED
BY REFERENCE TO BAPTISM.

1. The great question of the resurrection of the dead that was agitating the church in Corinth, and being denied by some, was settled by an appeal to baptism. The apostle asked them *why they were baptized to set forth the resurrection from the dead, if the dead rise not?* (1 Cor. 15: 29).

2. The question of party leaders (divisions) and human names, that was disturbing the unity of the church, was settled by an appeal to baptism. Paul asked the Paulites if they were baptized into Paul's name (1 Cor. 1: 13).

3. The question of what one must do to enjoy remission of sins, was settled by reference to baptism (Acts 2: 38; 9: 6; 22: 16).

4. The question of being the children of God was settled by reference to baptism (Gal. 3: 26, 27).

5. The question of the reception of the Holy Spirit was settled by reference to baptism (Acts 19: 2-5).

6. The question of the *saved* relation of the Christian was settled by reference to baptism (1 Pet. 3: 20, 21).

7. The question of one's *faith* and *sincerity* in accepting Christ was settled by reference to baptism (Acts 16: 15).

8. The question of one's death to sin and being alive to God was settled by reference to baptism (Rom. 6: 3-12).

9. The question of one's faith was settled by reference to baptism (Acts 8: 36-39).

10. The question of the circumcision of spiritual Israel was settled by reference to baptism (Col. 2: 11, 12).

11. The question of the sanctification

of the church was settled by reference to baptism (Eph. 5: 26).

12. The question of unity; baptism was referred to as one of the cardinal elements we are to endeavor to keep (Eph. 4: 3-6).

13. The question relative to the Saviour's authority was settled by reference to baptism (Matt. 21: 25).

14. The question of rejecting the counsel of God was settled by reference to baptism (Luke 7: 30).

15. And, finally, the introduction of the Lord to the Jewish nation was by baptism (John 1: 31).

Surely, then, no one who believes in the authority, wisdom and goodness of the Lord Jesus Christ would for one moment question the value, importance and greatness of this wonderful institution that he has so graciously ordained for man in the great plan of human redemption.

CHAPTER XXI.

“DO THIS IN REMEMBRANCE OF ME”
—“TEACH THEM TO OBSERVE ALL
THINGS WHATSOEVER I HAVE COM-
MANDED YOU.”

In order to realize and appreciate more fully the importance of *observing* the divine ordinances of the Lord in the kingdom of grace, ordained for the salvation and redemption of men, it should be remembered that in his natural kingdom, to which our natural life corresponds, we live, move and enjoy the natural things through the *senses*, and by *means of God's natural ordinances*. All *physical life, health and salvation* in the physical kingdom is received—and can *only* be received—and enjoyed through the *senses* and by *means of God's natural ordinances*.

He has expressly declared that he created the earth to be inhabited (Isa.

45: 18), and that the sun, moon and stars, the seasons, rain, snows, etc., are his established ordinances (Gen. 1: 14; Jer. 31: 35; 33: 25; Job 5: 10; Ps. 147: 16, 17). Hence, every gift or blessing of the natural kingdom must be—and can only be—received and enjoyed through the *senses* and by means of these *ordinances*. To illustrate, all the good or pleasure we receive and enjoy through the sense of sight, can only be received and enjoyed by *means* of his great ordinance—LIGHT. The powers of one's vision might be perfect, and there might exist all about us thousands of objects that would produce joy and pleasure through the sense of seeing, but without God's natural ordinance, *light*, there would be no enjoyment of any or all of these objects; and what is true with the sense of seeing is also true relative to all the other faculties and the ordinances by which one is enabled to enjoy the things of the natural world all about him.

These facts are, or ought to be, evident

to all, because they are *demonstrated* by the *experience* and *observation* of all.

Therefore, while we live, move and enjoy physical life and salvation in the material kingdom through the senses and by means of the physical *laws* and *ordinances*, in the kingdom of grace we have, live and enjoy spiritual life and salvation through *faith* and by means of God's spiritual ordinances, for we "walk by faith, not by sight" (or sense—2 Cor. 5:7).

In the kingdom of grace God has "*given unto us all things that pertain unto life and godliness*" (2 Pet. 1:3), and faith instead of sense becomes the vital element, and the divine spiritual ordinances the means by which we may have and enjoy spiritual life and salvation in his kingdom.

All of the life-giving, life-sustaining and life-saving power of God's wisdom and goodness in the kingdom of his dear Son must be received—and can *only* be received—and enjoyed through *faith* and by means of his *divine ordi-*

nances. There is no exception known to man of this universal law of His kingdom. Hence, he has ordained the gospel as the power of God unto salvation to every believer, for therein is the right way of God revealed for saving men (Rom. 1:16). His ordinances are the preaching of the gospel, baptism, Lord's Day, Lord's Supper, confession of sins, prayer and praise, and all the teachings, admonitions, etc., of the inspired apostles; by a faithful continuance in all these things, one grows, develops and becomes strong in the Lord and in the power of his might.

In the natural world there are ordinances that are vital and fundamental, around which others cluster and depend (light, for instance); and just so is it in the spiritual kingdom. There are ordinances that are pre-eminent and occupy the first place in that kingdom. Such is the institution of the Lord's Supper. The night of our Lord's betrayal, and following the celebration of the last legal Jewish Passover, when he

instituted the memorial of his death, he said to his disciples: "*Do this in remembrance of me;*" and a few days later, when he gave them the great organic law of his kingdom, he ordered them to teach the disciples to *observe* all things that he had commanded them. Hence, when they established the first church of Christ, we are informed that they "*continued stedfastly in the apostles' teaching and in fellowship, and in breaking of bread, and in prayers*" (Acts 2:42). So important, so essential and so vital to the spiritual life and welfare of the devout believer was this institution that the only reason assigned for the public gathering of the disciples upon the first day of the week was to *observe* this tender, touching memorial of his death (Acts 20:7). This one fact alone is sufficient to indicate its importance and pre-eminence in the administration of the kingdom by the apostles. The motive or the attraction that brought them together upon the great day of the Lord was not that some distinguished evangelist, or even

an *apostle*, would be present and speak; nor that some famous quartette would render some choice selections; nor that Miss Somebody, who had recently returned from the Conservatory of Music at Athens or Rome, would favor the audience with a solo, and her many friends would be delighted to hear the rich melody of her lovely voice again. No! not one, nor all of these together, are in evidence as the incentive for their gathering together, but it was the all-constraining power of a faithful, loyal, loving service to Him who gave his life and shed his blood that they might enjoy redemption through him, even the forgiveness of sins (Eph. 1:7).

The observance of this sacred *memorial* engages, and has to do with, the vital principles and powers of the human soul. It involves directly the *memory*, the *affections* and the *will*, and, because of this fact, the churches or the individual members who assemble in a *wrong spirit*, with an *improper purpose*, and in an unauthorized or *unlawful manner*, and

attempt to *observe* this sacred institution, bring upon themselves serious and alarming results (1 Cor. 11: 30). The fearful and disastrous consequences that attended the disregard and disrespect for this institution in the apostolic age are corroborated to-day by experience and observation.

Then it produced *weakness, sickness and death* (spiritual—1 Cor. 11: 30). The weakness here mentioned is of the kind spoken of in 1 Cor. 8: 7, and Rom. 14: 1; the sickness was of the kind of which Isaiah speaks (Isa. 1: 5) and referred to by the Saviour in Matt. 13: 15, while the sleep was of the character mentioned by Paul in Ephesians, where he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14).

The churches of Christ to-day that only observe this ordinance occasionally as it may be convenient, and the individual members only when it may suit their fancy or notion to do so, and then in a hurried way or manner to get

through with it to make way for something unknown and unauthorized by the word of God, are invariably spiritually in a condition similar to such churches in the primitive times. Many churches and members are to-day *weak* and *sick*, and some as *spiritually dead* to the joys and pleasures of spiritual things as one who is literally dead to the natural world. Therefore, the same results follow the misuse and abuse of this great ordinance to-day as in apostolic times, and this is incidentally a demonstration of the divine origin of the memorial. The saving efficacy and power of this great ordinance is realized and experienced to-day by all who faithfully, affectionately and regularly observe it each Lord's Day, properly discerning the Lord's body and blood.

As it is stated, that, upon one occasion, he took bread and blessed and brake, and gave to his disciples, and their eyes were opened, so those who assemble upon the *first day of the week* to *break bread* in memory of Him, receive and enjoy larger

visions of his everlasting presence, help and blessing. It is expressly declared that we are saved if we keep in memory the great and sublime facts of the gospel (1 Cor. 15: 1-4). And how shall we keep them in memory except through the *divine ordinances* that are appointed for that purpose?

Those who "*continue stedfastly in the apostles' teaching*" reading and studying a portion of the word of the Lord every day, with a sincere desire to know its meaning and application; and who daily go to the Lord with their troubles and sorrows, their joys and pleasures, confessing their errors and sins, and acknowledging their gratitude for mercies received, and ask his help and guidance in the problems and struggles of their lives; and then upon each and every *Lord's Day* assemble with him at his table in his house and thus hold *communion with him*—those who prayerfully, persistently and perseveringly do these things never desire, and never return to, the **allurements** of a lost and sinful world.

CHAPTER XXII.

THE PURPOSE OF THE KINGDOM.

We now approach the ultimate design of the whole scheme of redemption; the purpose of *all* divine effort in behalf of man; the *end* of all divine history, poetry and prophecy; of all law, statutes and judgments; of all types and antitypes; of all figures and symbols; of all revelations in all ages and in all dispensations. To reveal God in his threefold capacity or relation, as CREATOR, PROVIDER and REDEEMER; to make known his fatherly interest and divine goodness and love, and thus recover and win back to him his sinful, suffering and sorrowing children; by revealing man to himself; by discovering to him his *origin*, his *nature*, his *possibilities* and the *glorious destiny* that awaits him. Surely such a purpose and such a scheme, the supreme object of which is man's *present* and *eternal hap-*

piness, should constrain all of our powers of admiration and gratitude to its divine author, for this priceless treasure.

No subject in all the range of human thought is more important or more interesting to an intelligent, devout believer than the question of his *ultimate destiny*. It is a matter of fact, as men travel down life's pathway and near its end, having tasted of the bitter waters of life—having passed through the sorrows, discouragements, disappointments and heartaches incident to this world—the subject of the meaning of life, its purpose, possibilities and its final destiny, grows on them with the advancing years. The question or belief of some kind of future for man appears to be coextensive with his history, and is not confined to any one race or nation, but to all races and all nations. The belief that, beyond the tragedy of death, there is some kind of existence or future for mankind is as world-wide and universal as the belief in religion and in God; even among savage tribes of men, and in the islands of the

seas and on all the continents of the world, wherever men are found, this thought exists; and if men should be found that have no belief concerning the subject, it would only be evidence of their approximation, in the scale of degeneration, to the confines of brute creation.

Among many nations and tribes the thought may be, and really is, very crude, materialistic and even sensual; but, nevertheless, the belief or fundamental idea is there. It is not purposed here to discuss the *source* or *origin* of the *belief*, whether from *tradition*, *intuition* or *revelation*, but merely to call attention to the fact of its existence. In those countries and among the nations where Christian thought, culture and refinement prevail; where the great facts of Christianity are woven into the whole fabric of the intellectual, moral, social and religious life of the people; where Christ himself is recognized as the standard and the highest ideal within the range of human thought—there exists and prevails the sanest,

safest and most intelligent and rational conception and belief of future existence in all the world. A faith, the reflex influence of which is not only the most consoling and comforting, but one that ennobles, elevates and inspires the believer to so mold his life and character that he may be worthy of the great and glorious destiny promised him at the closing bounds of his earthly career.

The reason for the wholesome and desirable results of such belief is because it is founded upon glorious and sublime facts—upon *divine* facts and *divine revelations*; and as like begets like, and as sure as cause and effect, the Christian's faith and hope spring from the fountain of divine goodness and love. All mankind is under everlasting obligation and gratitude to the Lord Jesus Christ for his life, death and achievement over the powers of the unseen world, by his resurrection from the grave, not only establishing his divine claim to be the Son of God, but demonstrating as well the great truth he taught during his earthly life

—that of the *continuity of life*. Hence the declaration: “*He has abolished death, and brought to light life and immortality.*” Life and immortality existed, but he discovered it to man, he showed it, he exemplified its continuity, by going into death’s dominions and reappearing to his disciples and demonstrating to their senses that great fact—the only way that they could be impressed with its glorious reality. During his earthly life he had taught the great truth that the dead were alive, that life was continuous, but his resurrection was a *positive demonstration of the truth*.

When the sect of the Sadducees presented to him the case of the woman who had married seven brothers, and asked whose wife she would be in the future state, he told them that they greatly erred, because they were ignorant of the Scriptures and the power of God; and, after teaching them that people were not marrying and contracting marriage relations in that life, as they did here, he then proceeded to show them that the

dead were alive, by calling their attention to the fact:

1. That God *is* the God of *Abraham, Isaac and Jacob* (Matt. 22: 32).

2. That he is not the God of the *dead*, but of the *living* (Matt. 22: 32).

3. Therefore Abraham, Isaac and Jacob are *alive*, and the argument was conclusive and unanswerable, and is to this day, to all who believe his word and have mental acumen to grasp the force of conclusions drawn from correct premises. He said: "He that *liveth* and *believeth* in me shall *never die*" (John 11: 26). The argument may be stated thus:

(1) He that *lives* and *believes* in Christ shall *never die*.

(2) It is the intelligent spirit of man that lives and believes in Christ (Rom. 10: 10; Gal. 2: 20).

(3) Therefore the *intelligent spirit* of man will *never die*.

Jesus said of Jairus' daughter (whose body was dead):

a. That she was not dead, but *asleep* (Matt. 9: 24).

b. In sleep, persons are not dead, but are not *cognizant* of the things of *this world*.

c. Therefore persons in *death* are simply not *cognizant* of the *things in this world*.

(a) And he said of Lazarus, who had died, that he was sleeping (John 11:11).

(b) In sleep persons are not dead, but simply don't know what is going on in this life.

(c) Therefore Lazarus was not dead, but in that condition in which he was free from the cares, sorrows, sufferings of this world.

And again he taught:

(1) That man can *kill* the *body* (Matt. 10:28).

(2) That he *can not kill the soul* (Matt. 10:28).

(3) Therefore the *death* of the *body* is not the death of the *soul*.

And the apostle taught:

a. That the spirit *absent* from the *body* is *present* with the *Lord* (2 Cor. 5:6; Acts 7:59).

b. In *death* the *spirit* is *absent* from the *body* (Jas. 2: 26).

c. Therefore in the *death* of the *body* the *spirit* is with the *Lord*.

And Paul teaches:

(1) He desired to depart from this life and be with Christ (Phil. 1: 21-24).

(2) In death the spirit departs from the body (Acts 7: 59).

(3) Therefore in death the spirit departs to be with Christ.

And again:

(1) The spiritual unseen things are eternal (2 Cor. 4: 18).

(2) The spirit of man is unseen.

(3) Therefore it is eternal.

And again Paul said:

(1) "When our earthly body or tabernacle is dissolved, we have another house, eternal in the heavens" (2 Cor. 5: 1).

(2) And Peter speaks of his death as putting off his tabernacle or body (2 Pet. 1: 14, 15).

(3) Therefore at death we put off the body for our house which is from heaven.

Hence, no conception of man's nature

can be correct that does not recognize this revelation of his *duality*. That he has a dual nature, is clearly revealed in *revelation*, confirmed by all *animated nature*, and demonstrated by his own *intuition*. The first *authentic* inspired record of his *origin* presents this duality—his material body of the earth, earthly, and his spiritual or immaterial body, in the image and likeness of his spiritual Father.

(1) One is material, the other immaterial (Gen. 1: 26; 2: 7).

(2) One is natural, the other spiritual (1 Cor. 15: 44).

(3) One is corporal, the other incorporeal (2 Cor. 12: 1-4).

(4) One is tangible, the other intangible (Luke 24: 39).

(5) One is seen, the other unseen (Luke 24: 39).

(6) One is the outward man, the other the inward man (2 Cor. 4: 16).

(7) One is mortal, the other immortal (1 Cor. 15: 53; Rom. 8: 11).

(8) One is mind, the other matter (Rom. 7: 25).

(9) One is of the earth, the other of heaven (1 Cor. 15: 47).

(10) One is appointed to die, the other to live (Heb. 9: 27; John 11: 26).

(11) One is the body, the other is the spirit (Jas. 2: 26).

(12) One is the clothing, the other is the person (2 Pet. 1: 13-15; 2 Cor. 5: 2, 3).

(13) One is the place of habitation, the other the inhabiter (2 Cor. 5: 1-4).

(14) One serves the law of sin, the other the law of God (Rom. 7: 25).

(15) One has a fleshly father, the other a spiritual father (Heb. 12: 9).

(16) One has a material *form*, the other a spiritual *form* (Gen. 2: 7; Zech. 12: 1).

(17) One, man can kill, the other he can not kill (Matt. 10: 28).

(18) One goes to the grave, the other to glory (Deut. 34: 6, 7; Luke 9: 30, 31).

(19) One can not inherit the kingdom of God, the other is the heir (1 Cor. 15: 50; Rom. 8: 17).

(20) One in death is lifeless and help-

less; the other desires, hears, sees, feels, suffers and remembers (Acts 9: 37; John 11: 39; Luke 16: 23-31).

(21) One at death is dissolved and ceases to be a living, organized body; the other is robed in white and continues to adore, praise and serve God (2 Cor. 5: 1; 2 Pet. 1: 14; Rev. 4: 9-11; 7: 10-14).

(22) One becomes food for worms, the other flies away to paradise (Job 19: 26; Ps. 90: 10; Luke 23: 43).

(23) One is temporal, the other is eternal (2 Cor. 4: 16-18).

(24) One returns to the earth, the other returns to the Lord (Gen. 3: 19; Phil. 1: 22-28).

And thus, throughout all of God's gracious revelations to man, will be found the greatness of man's wonderful nature and destiny. It is the knowledge and *belief* of this great fact of man's *divine origin* and *godlike nature*, and his glorious destiny, that gives *value* and *dignity* to *human life*, and makes it *invaluable* and *sacred*. It was in full view

of this fact that the Saviour said: "*What shall it profit a man, to gain the whole world, and lose his own soul? Or what shall he give in exchange for his soul?*"

It is a delightful, happy, comforting and consoling belief and hope to know that our beloved dead are with the Lord and Saviour Jesus Christ. Hence, Stephen, the first Christian martyr, when dying at the hands of a wicked mob, said he saw heaven opened and the Saviour standing at the right hand of God, as though he had arisen from his throne to greet and to welcome his courageous and faithful follower into the city of God, and Stephen said when he saw him, "*Lord Jesus, receive my spirit,*" and expired. And while devout men carried his body to the grave, weeping and mourning with great lamentation, Stephen himself was with his Saviour in heaven. And there is every reason to believe that the same welcome is in waiting for all who are *in the Lord* and remain faithful unto the end of this earthly life. Moses, whose body had

been dead for fifteen centuries, and Elijah, who had been carried up into heaven hundreds of years before, both appeared in *glory* on the mount of transfiguration, and conversed with the Saviour relative to his death which he was to accomplish at Jerusalem.

It is such glorious and sublime incidents and inspirations, revealed to man in the Divine Word, that lifts up the eyes of the inward man and by faith enables him to see the beautiful city of God and his mansion in the Father's house. It discovers to him the robes of a glorious immortality and the unfading crown of an endless life. The vision grows brighter and dearer as we near the end of life's purpose and pilgrimage upon the earth, when we shall at last behold with rapture the glory and beauty of the capital city of the King of glory—"The New Jerusalem," that city that will forever afford new scenes, new inspirations and new delights; there to greet and meet those faces and forms that we have seen and loved before; to converse

with and enjoy the association of the just from every nation and of every age; to enjoy the society of our Father and of our Saviour and the angelic throng. The rapture of such a scene! To the weary it is eternal rest; to the poor of earth it is certain and imperishable riches; to the wandering pilgrim it is a permanent home; it is bread to the hungry; water to the thirsty; hope to the despairing and life to the dying; the only intelligent hope that can render any consolation and comfort in the saddest, darkest hours of human life, and such is the ultimate design of the Kingdom of God upon the earth.

In that beautiful city they will meet us,
Forms and faces we have seen and loved before;
And in their robes of white they will greet us,
With halleluiahs and welcome—welcome evermore.

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